

IN MISSION AND SERVICE

Disciples in Pomona, 1883 - 1983

a professional project
presented to the faculty of the
School of Theology at Claremont

in partial fulfillment
of the requirements for the degree
Doctor of Ministry

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May 1984

This professional project, completed by

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of the School of Theology at Claremont in partial
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ABSTRACT

This project was written for the Centennial Anniversary of First Christian Church of Pomona, California. In writing this project the author has attempted not just to recite the litany of facts that make up the history of the congregation, but rather to interpret the history of the congregation in light of its historical context. After a short chapter dealing with the background of the Disciples of Christ, the denomination to which the congregation belongs, and the development of the city of Pomona, the history of the congregation is portrayed in four segments: 1) the formative years, 1883-1910, 2) the missionary years, 1910-1936 3) the years of transition, 1936-1951, and 4) the new era, 1951-1983. An abridged version of this project with supplementary material and photos was published under the same title by the Hundreth Anniversary Committee of the congregation.

INTRODUCTION

The auditorium was nearly full for the afternoon address on that balmy, fall day. The largely male, well-dressed crowd with a scattering of blue jean-clad students sat expressionless as the lecturer meticulously described the lives and accomplishments of three patriarchs of the fourth century church, known as the Cappadocian Fathers. Some of the more intent listeners of the Ministers' Convocation took occasional notes, others began to nod off to sleep, but most listened politely, even if they did not know the difference between Cappadocians and Cantabrigians.

Suddenly, there was a notable increase in the attention level of several listeners. Some, particularly the female students, betrayed feelings of excitement as the lecturer began describing the fourth leaf of the "four-leaf clover" he had been overlooking: Macrina, sister of two of the Cappadocian Fathers (St. Basil and St. Gregory of Nyssa). In the typical sexism of the ages, the speaker maintained, the proper place of this woman alongside her two brothers as one of the influential leaders of the church had been ignored for 1500 years. At the close of the address, many of the women students sprang to their feet, soon followed by the rest of the crowd, to give Ronald E. Osborn a standing ovation. Those who had written off the lecture in its early stages and used the time to nap or daydream because they could not possibly see the relevance of such an ancient topic for current concerns of the ministry, sat stunned as the tumultuous applause echoed around them, visibly perplexed by the unexpected response.

Sometimes the relevance of church history, or any other history, catches us by surprise as we discover that issues or situations we thought were entirely new are not, while others take on a completely new dimension in light of past events. Often the most profound insight on current affairs can be gained from a proper historical perspective. When pointed in the right direction, that insight becomes vision for the future.

When I was approached by Dr. Osborn to write the centennial history of Pomona First Christian Church for my Doctor of Ministry project at the School of Theology at Claremont, I had two good reasons for saying no. First, I was not a D. Min. student and second, even if I had been, I probably would have picked a project which I thought at that time to be more relevant to my ministry. These two factors, however, were greatly outweighed by a third--Ronald E. Osborn. When the opportunity arose to work with Dr. Osborn on a project that obviously meant so much to him, I did not have to contemplate long. At the time I knew nothing of the Pomona church; I did not even know where it was located! I accepted the assignment with the hope of learning as much as possible from Dr. Osborn, and in that I have not been disappointed. But this project has rewarded me in a number of other ways as well, providing me with a number of new learning and insights into the ministry and the church. Thus I am doubly indebted to Dr. Osborn for starting me in this work and for providing continual guidance along the way.

I would also like to thank a number of other individuals and groups for their contribution, including Donald Reisinger who served as my academic advisor, professor, member of my project committee (along

with Dr. Osborn) and resource person; Mary Anne Parrott who supervised the layout and publication of this project; Rod Parrott for the information on the Self-Assessment Study conducted this year; Nancy DeWolf and the entire Historical Committee for their support and especially Zelma Haber and Sidney Hunter for their correction and critique of the text; Gertrude Riggle and all those who assisted her and preceded her in the task of maintaining the church archives which were invaluable to this project; Pearl Baughman, Don West, Hazel Collins, Elizabeth Pitzer and Orpha B. McCleary for their work in compiling the various church and choir histories; all those who responded to the historical surveys and participated in the oral history which I conducted as well as that done by Tom Devitt several years ago; the staffs of the Pomona Public Library and Disciples of Christ Historical Society for their assistance; the staffs and members of the North Towne Avenue Church of Christ and Vinton Avenue Church of Christ for their response to my enquiries; and of course the staff of this congregation for all their assistance and cooperation. Lastly I would like to express my appreciation to two special women: Naomi Osborn for her sharp insights and my wife, Judy Bryant, for her support and patience, even when the typewriter and mounds of church newsletters intruded on our vacation.

An abridged version of this project was published by the Hundreth Anniversary Committee of First Christian Church for the centennial celebration in November of 1983.

Dan Bryant

January 27, 1984

Chapter 1

ROOTS

DISCIPLES OF CHRIST

When Barton W. Stone put his signature to the Last Will and Testament of the Springfield Presbytery on June 28, 1804, one of the first events that launched the Christian Church (Disciples of Christ), the Declaration of Independence was not yet thirty years old. The revolutionary spirit was still prevalent across the land and the rural ideals of the Jeffersonian democracy, rooted in John Locke and favoring a broad-based government of the people, were taking hold. Further, a new spirit of revivalism was sweeping the un-churched frontier. The time was right for what W. E. Garrison (for a time an elder in Pomona) called, "an American religious movement."¹

While Stone was promoting the cause of New Testament "Christian churches" in northern Kentucky, Thomas Campbell was writing the Declaration and Address in western Pennsylvania. Issued late in 1809, this document began the movement known as the "Disciples of Christ," for which Campbell's son, Alexander, would become the primary spokesperson. These two groups united in 1832 to bring a common message to the American frontier; the emphasis of this "new Reformation" can be summarized as follows:

¹W. E. Garrison, An American Religious Movement (St. Louis: Bethany Press, 1945).

1. The restoration of the ancient order--acceptance of the New Testament as the constitution of the church.
2. Conception of unity as manifested locally in the life and practice of the congregation and by the dissolution of denominational loyalties.
3. Anticlericalism--conception of the ministry as composed of local officers appointed by the congregation.
4. Repudiation of ecclesiasticism (church courts) and of denominationalism.
5. Repudiation of creeds and devaluation of theology in favor of "the simple gospel."
6. Commitment to the baptism of believers by immersion.²

The new movement spread quickly on the frontier where traditional denominational divisions made little sense and the appeal to the "simple gospel" had great attraction. By 1832 there were approximately 22,000 Disciples. At the time of Alexander Campbell's death in 1866, that number had increased tenfold and by the turn of the century surpassed 1,120,000.³ With no central organization to oversee this fast-growing movement, individuals or groups of congregations banded together to fill whatever need arose. In this manner colleges, conventions, missionary societies, and magazines were established. Evangelists were hired by congregations in a region to found more churches, giving rise to regional organizations. Equally often, individual Disciples in a new area acted on their own initiative to gather a congregation. Such was the case in southern California. California of course was dominated by the Catholic missions from their founding by the Spanish padres until the mid-19th century. The first Protestant church was established at the beginning of the Gold Rush in 1849 by Baptists in San

²Ronald E. Osborn, "Crisis and Reformation," in his The Reformation of Tradition (St. Louis: Bethany Press, 1963) 25.

³Howard E. Dentler, "Statistical Profile of the Christian Church (Disciples of Christ)," in George G. Beazley, Jr. (ed.), The Christian Church (Disciples of Christ): An Interpretative Examination, (St. Louis: Bethany Press, 1973) 308.

Francisco. With the onslaught of midwesterners upon California came a number of Disciples. However, miners were not generally known for their religious devotion and it was not until 1857 that the first Disciple congregation was established in Gilroy. The lack of missionary boards to promote new congregations at this time hampered growth in the new region.

The first Disciple churches to be founded in California were in the north in the wake of the '49 Gold Rush. After the completion of the continental Pacific Railway in 1869, southern California, with its favorable climate, began to receive more attention. From 11,000 in the Los Angeles area at that time, population in the southland grew to over 200,000 by 1880. The first efforts to establish a Disciple congregation in the area began in Downey in 1869 and the first building was put up there five years later. Other churches were formed in the following years by various individuals on a sporadic basis.

In 1881 a camp meeting was held in Downey to promote cooperation among Disciples in the area. The meeting was led by Dr. J. Carroll Kendrick, a physician and minister of the Downey church who opposed the use of musical instruments in worship but nevertheless was a strong advocate of cooperation among congregations regardless of their stand on the issue. Representatives from six congregations were present at the meeting plus many individuals from other towns. As a result of the meeting, Dr. Kendrick was sent out as an evangelist for the region.

The camp meeting became an annual affair and an "Evangelizing Board" was formed at the 1890 meeting. The first action of the board was to hire J. V. Coombs as the area evangelist and to recommend that steps be taken to establish a college in southern California, a dream that was not

realized for thirty years. In 1891 the State Christian Woman's Board of Missions was organized. Based in Indianapolis, the C.W.B.M. had been organized nationally in 1874. At the annual convention of 1900 the Evangelizing Board became the Christian Missionary Society of Southern California; a Board of Directors was elected, although funds were not available to hire a full-time secretary for the new organization until 1902.⁴ Disciples were now four thousand strong and had 36 congregations in the region.⁵

POMONA

In 1771, two years after the Spaniards occupied California, the San Gabriel Mission was formed, of which the Pomona Valley was a small part. However, the valley remained undeveloped until the missions were secularized by the newly independent Mexican government in 1833, allowing Ygnacia Palomares⁶ and Ricardo Vejar to form Rancho San Jose, encompassing present day Pomona, La Verne, Claremont and part of San Dimas. California became a territory of the United States in 1848 following the war with Mexico and a state two years later. The first census of the San Jose township was taken in 1860, showing 379 caucasians, 82 Indians and two free blacks. Ninety percent of the whites were of Spanish descent.

Oranges were introduced to the area in 1870 and later replaced livestock as the main product of the valley. A railroad line was opened in

⁴Clifford A. Cole, The Christian Church (Disciples of Christ) of Southern California (St. Louis: Christian Board of Publication, 1959) 152.

⁵Ronald E. Osborn, "Mission on the Pacific Slope: A Challenge to Disciples of Christ," IMPACT, 1 (1978) 30.

⁶The Palomares home still stands and is located, coincidentally, just two blocks from the First Christian Church.

1874 from Los Angeles to Spadra (later absorbed into Pomona). The trains made new growth possible, and the next year the Los Angeles Immigration and Land Cooperative Association developed 640 acres for a new town, named for Pomona, "the goddess of fruit." Water temporarily diverted from a nearby creek through the projected settlement created the illusion of an abundant supply and property auctioned on February 22, 1876, brought \$19,000. But in the town's first year fire, drought and bank closures stifled the boom and nearly killed the new venture. In 1880, 333 persons were still hanging on in Pomona, part of 1,170 residents in San Jose Township.

The town was reborn in 1882 after a number of artesian wells were drilled and the Pomona Land and Water Company was formed, assuring the area of a dependable water supply. A new land boom resulted and property values soared. While many speculators profited from the boom, others suffered enormous losses.

Pomona was incorporated in 1887 with a population of approximately 3,500, making it the third largest city in the county. Despite this huge increase, the town retained a rural character with wide, open spaces. In 1900, it had an average of 400 residents and 102 dwellings per square mile, well below the normal urban standard of that time. Thirty-six percent of the population lived on farms while the majority earned their income from agriculture. Up until the thirties many houses still stood on plots of ten to twenty acres.

Unlike most other cities in the U.S., Pomona was also quite homogeneous. Most foreigners were white and easily assimilated. In 1900, 99.6 percent of the population was caucasian (3.6 percent with Spanish surnames). Jews were generally accepted and were members of many

prestigious organizations. The small number of non-whites, however, were not so well received. Asians were subject to various forms of racism in Pomona as well as most of California well into the twentieth century. Those blacks who accepted lower class status as laborers fared somewhat better and were not so despised as the "Orientals." "Spaniard" land-owners were accepted as equals while "Mexican" laborers were considered lower class citizens along with blacks.⁷

Churches played a prominent role in the early development of Pomona. The San Jose Catholic parish was established in 1876, though it did not have a building until 1885. A Baptist church was begun in Spadra in 1870 and then moved to Pomona in 1883. Episcopal services were held beginning in 1874 and a building constructed in 1879. The first church building was built by the Methodists in 1877. A Presbyterian congregation was organized in 1883 and its building built two years later. The Universalists, German Lutherans and Southern Methodists established congregations in Pomona in 1885 followed by the Congregationalists in 1887 and the Unitarians in 1888. Pomona soon became known as "a city of churches."⁸ By 1918, 34 denominations were present, claiming half of the town's population as members. As a result of their influence, ordinances were passed by 1900 restricting or banning gambling, prostitution, begging, billiard halls, tobacco and alcohol.

⁷A boycott was organized against the Chinese in the 1880s, Japanese were prohibited from owning property in 1913, and Mexicans and blacks were allowed to use the public swimming pool one day per week in 1919.

⁸"Pomona, a City of Churches and Good Government," PE Magazine 2:2 (1907) 106-9.

The women of the city provided the primary care for the needy. Nearly every women's organization, church or otherwise, had human welfare as its first or second purpose, including the art councils. Women organized the "Fruit and Flower Mission" in 1889 which was the chief welfare agency until the municipal government became involved in 1911.

In 1910, the Pomona Board of Trade characterized Pomona as

... an ideal and model modern community from every point of view. It is a clean town, physically and morally. It has no slums, no saloons and no ~~naupers~~. It is marvelous with churches and school houses. The citizenship of the city is the best product of America, and their government of themselves and their public affairs is all that would naturally be expected from such men and women.⁹

In a relatively short time, Pomona had grown from a cattle ranch into a flourishing agricultural center. It was an expanding community that offered numerous opportunities for young families--and for churches. Its agricultural character was particularly well-suited for a religious movement born on the frontier.

⁹Mark Echeverri, "Pomona, California: The Early Years, 1875 - 1920" San Antonio Historian, 17:4 (Fall 1981) 141 (PhD dissertation, Claremont Graduate School, 1980)

Chapter 2

1883-1910: The Formative Years

There is a significance and a fascination in connection with the beginnings of almost any new congregation of Christian worshippers that call for more than the ordinary recital of facts touching the decision of people to band themselves together as followers of Christ and to form an organization called the church. The church member who has not had the experience of pioneering in the founding of an entirely new congregation has missed something extremely romantic and inspiring in church life.¹

This is certainly true of the Pomona First Christian Church. While establishing a new church in a small, budding frontier town was certainly not a rare event, it was also not an everyday occurrence.

In the days of early settlement of a community when there are no churches, particularly of the type or of the communion to which one has belonged, ... the announcement that there is to be a meeting of those interested in that particular religious body was usually hailed with delight ...²

Most churches on the 19th century frontier were established by a visiting preacher on the pure urge to bring the Gospel to a new community. First Christian Church in Pomona, then known as the Church of Christ, was greatly aided by such preachers in the beginning. Brother W. D. Frazee was the first of these to attempt to establish a Disciple congregation in Pomona in the winter of 1882-83. He evidently did not have much effect.³

¹Clifford A. Cole, The Christian Churches (Disciples of Christ) of Southern California (St. Louis: Christian Board of Publication, 1959) 152.

²Cole, 152.

³Mahlon H. Wilson, Directory of the Church of Christ (Pomona, California: Church of Christ, 1891), 16.

THE FOUNDING

By the summer of 1883, a handful of Disciples, finding themselves in the Pomona area and being unsatisfied with the existing opportunities of worship, called for a meeting to rectify the situation. Writing in 1891, Brother Mahlon H. Wilson recorded this and succeeding events based on information from Hiram James, one of the participants. Wilson writes:

In the "year of our Lord" eighteen hundred and eighty-three (1883), and in the month of June, the Disciples of Christ, living in Pomona, took counsel together about the worship of the true and living God, and the Lord Jesus Christ, His Son. Accordingly, a meeting was called of the following persons: Walter E. Martin, and wife Theresa Martin; Nathan P. Killam, and wife Killam; Hiram N. James, and wife Lucy J. James; Thomas D. Holladay, and wife Julia A. Holladay, and two sons, David and Edgar; who met in the school-yard on Ellen street [now Park Avenue], to hold a Bible reading, and to pray.

This meeting was on the Lordsday following the Fourth of July.⁴ Bro. Nathan P. Killam made arrangements with the lumber dealers, whereby the brethren could have the use of the seats placed in the school-yard for the Fourth of July celebration, on condition that he pay for all damage done the lumber.

Bro. Carroll Kendrick, who was the evangelist for Southern California at that time, came to Pomona in the latter part of July, and preached a few sermons, and established the church; ...

From the time of Bro. Kendrick's visit, the Disciples continued to meet together on the Lordsday to "break bread" and strengthen each other in the "faith once delivered to the saints." The meetings were held most of the time in an "upper room," over Bro. Martin's carriage shop.⁵

Many of these early meetings were conducted without benefit of a preacher. In other sources, the room where they met is described as the "justice of the peace office in a wooden building where the Home Builders is

⁴Beginning at this time, the Pomona Disciples were in good company with another Disciple who liked to do things of historic significance on July 4th, namely Alexander Campbell. Cf. Ronald E. Osborn, "Mission on the Pacific Slope: A Challenge to Disciples of Christ," IMPACT No. 1 (1978) 5f.

⁵Wilson, p. 16.

now located"⁶ (Second and Thomas), and as the second floor office of Joe Wright, "a wretched place, in which, nevertheless, the little handful of Christians met and observed the Lord's Supper every Lord's day."⁷ In other words, it would appear, if each source is accurate, that the group met in the second-floor office of Joe Wright, who was the justice of the peace, above Martin's carriage shop at Second and Thomas! In any event, the Disciples were the sixth church to be established in Pomona and became the fourth to erect a building. The congregation was the eighth successful congregation among Disciples in southern California.

Colonel Frank P. Firey, a prominent citizen and President of the Pomona Board of Trustees, was closely tied to the early days of the church, though he never was a member. As a young man on his way to California in October of 1883, he met William T. Tibbs and his wife on the train. Tibbs, a Disciples minister from Kentucky, was traveling to California to regain his health.⁸ Firey and Tibbs, both searching for a suitable area to

⁶Mrs. M. C. Kennedy, "Brief History of Pomona Churches" (Honnold Library, 1935).

⁷Frank P. Brackett, History of the Pomona Valley, California (Los Angeles: Historic Record Co., 1920) 162.

⁸According to Firey, Tibbs lost his health while working in the slums of New York. However, Mrs. Sarah F. Dillman, member of the congregation from 1886 until her death in 1944, wrote in 1943 that she met Tibbs in 1879 when he was called to the First Christian Church of St. Louis where she was a member. She states that Tibbs lost his health while at that church and that he returned to Mt. Sterling, Kentucky to live with Mrs. Tibbs' parents for a while before moving to Pomona. See Pearl K. Baughman and Donald F. West, History of the First Christian Church of Pomona (Pomona: First Christian Church, 1943) 73f. According to the records of the Mt. Sterling First Christian Church, Tibbs was the minister there from 1873 until 1882 when he resigned for health reasons. See Betty Pieratt, "A History of the First Christian Church, Mt. Sterling, Kentucky" (Bosworth Memorial Library, Lexington, 1951). In light of this evidence, it is likely that Firey was mistaken.

live, met again by chance in the Los Angeles post office and decided to ride together to Pomona, an area they had seen and liked when passing through on the train. They eventually purchased adjoining plots of ten acres each.⁹ Of the two neighbors, one established the first grove of navel oranges in Pomona¹⁰ and the other became the first minister of a new congregation.

Desiring fellowship with some Disciples, Tibbs asked Pomona's only real estate agent, J. E. McComas, a Methodist and soon to be state senator, if there were any "Campbellites" in town. McComas knew of one, Hiram James, who was working at that time on the home for the Methodist minister. "Senator McComas took them a round and introduced Mister Tibbs to Mr. James. 'Are you a Campbellite?' asked Mr. Tibbs. With a queer look on his face, Mr. James replied soberly, 'A Christian, sir, a Christian.'" Tibbs learned from James where the group met and soon after his appearance was asked to lead the new congregation as its minister. Pomona historian Frank Brackett, states,

Calling upon Professor Tibbs [the title is one of honor and not position] to speak, they at once discovered his calling and his ability, and although he was seeking rest after a breakdown from strenuous work in the East, he was persuaded to accept the pastorate, which he filled so well until compelled to retire.¹¹

In the following account, however, Colonel Firey implies that Tibbs was not called immediately:

W. T. Tibbs was a very cultured gentleman. He didn't wish it known when he came here that he was a minister, but in those early meetings his presence was like the fable of the mule putting on the lion skin, and his ears cropped out. So his remarks of culture and

⁹"Plans for 50th Anniversary," Pomona Progress Bulletin, (November 10, 1933) 2:1.

¹⁰Pomona Centennial-Bicentennial Committee, Pomona Centennial History, (1976) 82.

¹¹Brackett, 162.

training gave him away. From that time on he was requested to take charge of the services.

That Tibbs did not take over immediately also explains another recollection of Firey's. It seems that in the absence of a preacher, Mr. Killam, who ran the planing mill, read from a book of sermons each Sunday. Then one Sunday Tibbs quipped, "most of us have heard those sermons over and over, and we do not care to have them repeated," at which Killam closed the book with a loud bang and sat down.¹²

THE FIRST BUILDING

Tibbs was known for his ability to deal with problems. In St. Louis he had patched up a division over the use of an organ and in Mt. Sterling he was proclaimed "a clever problem handler."¹³ Once asked to take charge in Pomona, Tibbs arranged for the group to meet in a small wooden shack. Wilson records that they met in a school hall during the holiday vacation for a "protracted" meeting.¹⁴ Brother B. F. Coulter of Los Angeles was secured to assist the meeting.¹⁵ After a few meetings had been held, the small group was asked to vacate the premises. Reasons for this request by the owner(s) are unclear. Wilson states, "After the custom of the ages, persecution began, and the use of the hall was denied the followers of

¹²"Plans for 50th Anniversary."

¹³Pieratt.

¹⁴Wilson, 17. Baughman and West record this as being two different buildings. However, in view of the fact that none of the primary sources mention both a wooden shack and a school building, it is likely that they are one and the same building.

¹⁵In good Disciple tradition, Coulter ran a dry goods business during the week and preached on Sundays. According to Cole, he helped to establish seven churches. See Cole, ch. 2.

Christ."¹⁶ As a result of this action, efforts were begun to raise money for a building of their own. Bro. Coulter donated \$100 to the cause, the women held the congregation's first fund raiser—a dinner on Thanksgiving—and Judge Edward Ebby donated a lot on the corner of Gordon and Center. The names of N. P. Killam, H. N. James and W. E. Martin appear on the deed to the property, dated December 22, 1883.

The congregation at this time consisted of seventeen persons (excluding children). Added to the rolls since July were "S. S. Simmons and wife; Prof. William T. Tibbs and wife Lucy; Sister Bodenhammer and mother (Sister Farker); Nannie Short; Robert Ground and wife; and Nancy Johnson." In the spring of 1884 Martin was elected as the elder and Simmons the deacon. Martin was also the first official clerk of the congregation, shortly followed by James and then Tibbs.¹⁷ The population of Pomona by this time was eight hundred.¹⁸

Construction began on the new site that same spring. Mr. Killam, an architect and contractor, supervised the work. According to Colonel Firey, a number of people volunteered their labor, including himself, Tibbs, Dr. C. P. Cunningham, and Simmons, who worked for three to four days on the church and then took odd jobs to raise money to feed his family.¹⁹ Mr.

¹⁶Wilson, 17. According to George Reeves, they were evicted as a result of the congregation's work with the Chinese (see below). (Personal interview with George and Margaret Reeves, Claremont, CA, July 20, 1982) The only record of this work refers to a time after the building was completed, though there is nothing to indicate that it was not done earlier as well.

¹⁷Wilson, 17.

¹⁸Pomona Centennial-Bicentennial Committee, 200.

¹⁹"Plans for 50th Anniversary."

Killam reportedly installed a belfry without consulting the building committee since he knew they would install a bell if he went ahead and built the tower. He was correct; a bell was installed and then several years later given by Pomona to a mission church. Above the pulpit Tibbs had printed on the wall the Aramaic prayer, "Maranatha," which means "Lord, come." Despite all the volunteer labor, enough funds were not on hand to finish the project until 1886, when the American Christian Missionary Society contributed money towards the building and Tibbs' salary. (According to Firey, however, Tibbs served without pay.²⁰) By this time, there were 37 adult members.

Offerings were not taken during Tibbs' ministry except during Sunday school which gave \$50.00 to foreign missions in 1887. The first youth group was formed that same year after a number of young people joined the church during a meeting held by Brother H. A. Northcut. A. W. Gerrard, son of a lay Disciples preacher, participated in those first meetings, which had thirty to thirty-five people by his recollection. This group later became part of the Christian Endeavor movement. Gerrard, like so many others, was very fond of Brother Tibbs, stating that, "He gave me just the things I most needed at that time."²¹

²⁰"Plans for 50th Anniversary."

²¹Baughman and West, p. 22. There were three Gerrard brothers: A. W. (Will), A. C. and Hugh A. The latter two founded the Gerrard market in Pomona in 1900 which evolved into the Alpha Beta market chain. A. C. became a deacon of the church at about this time. (see below and ch. 3)

All of the Gerrards were strong members of the Campbell-Stone movement. The Alpha Beta Story begins with the following description of their father, Alexander Gerrard: "Biblical teaching formed the focal point of his life as head of his household and as a teacher-preacher. He admired Alexander Campbell ... and followed his example of recording the events of his life with meditative commentary. ... [He] felt that his wife, Marian

EARLY MISSIONARY CAUSES

Tibbs also had a great concern for the poor and disadvantaged. 1886 was the year of the "great land boom" in Pomona with real estate skyrocketing three hundred to five hundred percent in value. People and money poured into the valley; some made a fortune, some lost it all.

Many had come thinking to better themselves and had lost everything they had. There was much for the people to do. Pomona had eighteen saloons and there was much drinking among the people. With Bro. Tibbs at the helm, we worked to supply food and clothing for as many as possible. We made clothing for the children and brought them to the Sunday School.²²

The uncontrolled sale of alcohol was a burning social issue in Pomona in the eighties. A Pomona chapter of the Women's Christian Temperance Union was founded in 1883 in order to change this situation. Four years later, the town was incorporated largely as a result of a campaign by the anti-saloon forces. Once the local government was formed, there was a means to control the sale of alcohol and in 1911, prohibition

Campbell, might be a relative." Alexander and A. W., then 17, first came to California from the Midwest in 1887 for a period of four months to survey the area. By this account, the family did not actually move to the area until 1892. Esther R. Cramer, The Alpha Beta Story (La Habra, CA: Alpha Beta ACME Markets, 1973) 3ff. By another account, father and son remained in Pomona and were joined by the family a year later. They immediately affiliated with the Pomona church, but moved to Riverside a few years later. "Alexander William Gerrard," obituary, Christian-Evangelist, (December 27, 1944) 1259. However, the sole appearance of A. W.'s name on the 1891 membership list and charter would suggest that he was the only Gerrard in Pomona at that time (presumably because his father had returned to the Midwest to prepare his family for the move west), during which time Tibbs made a deep impression on this young man far away from home.
²²Baughman and West, 74.

was enacted in Pomona. Across the country, a number of Disciples women have been very active in the W.C.T.U., including the hatchet-wielding Carrie A. Nation (who visited Pomona at a later date). Pomona was no exception. Maryette Farley, the first organist of the congregation, was active in the W.C.T.U. and a leader of the Loyal Temperance Union.²³ (Her husband, Emerson, was the first Sunday school superintendent of the congregation.)

On another social issue of the day Mrs. Farley and the congregation led out. Chinese laborers were beginning to fill the cities and towns of California. In 1885-86 animosity against the Chinese in Pomona grew to near fanatic proportions and a boycott was organized to force them out of town. At a time when any association with the Chinese was scandalous, Mrs. Farley held a Sunday School class in her home for these guest workers, the first attempt of anyone in the congregation to minister to people of a different nationality.

While it is difficult nearly a century later to determine the exact influence Tibbs had on this growing, young congregation, his impact was undoubtedly significant: during the five years of his ministry they went from a small group meeting in a dingy, second floor office to a respectable-sized congregation with its own building. This is slightly remarkable when one recalls that Tibbs came to Pomona, not to establish a congregation, but "to

²³Obituary of Mrs. E. S. Farley in Book One of the church archives. Cf. Pomona Centennial Bicentennial Committee, 169f. Whether leading the prohibition fight or not, Disciples were generally pleased with the results. "Pomona is one of the most beautiful and attractive cities in Southern California, with a population of about 15,000 inhabitants. It is a city of homes, schools and churches, has no saloons [author's emphasis] and is attracting a large number of very desirable people from all parts of our land." Leonard G. Thompson, "An Efficient Church at Work," Christian-Evangelist (October 29, 1914) 1400.

regain his health," a continual concern which moved him to resign in early 1888. He built a new home near the entrance of San Dimas Canyon where he lived for a short time.

Those of us who could, went up every Sunday afternoon, and he would teach us the Scriptures. He was a great teacher and read the Bible in the original Greek, himself. He was a great missionary, trying to teach as the Master had before him. For that reason he was considered eccentric by some.²⁴

Tibbs was listed as an elder of the congregation in 1891, though most accounts say he returned to Kentucky in 1890.

WATERS AND OTHER EARLY LEADERS

Little is known about the life of the congregation from 1888 to 1890. Wilson lists the preachers who "have held forth the 'Word of Life' to the congregation" as "Wm. T. Tibbs, B. F. Coulter, Carroll Kendrick, H. A. Northcut [all of whom have been mentioned above], W. S. Young, James W. Fulton, D. Pennington [and] F. Dillard Holman," the last four evidently preaching for brief periods. Another source lists John Hay as a supply preacher after Tibbs.²⁵ James Fulton and his wife Anna were charter members and are mentioned in Brackett's history. Brother Fulton was born in California, the son of a Forty-niner, and was a rancher and citrus grower. He helped organize the first orange growers' association in the valley, the Home Builders Loan Association of Pomona, the State Bank of Pomona, and the Home Telephone Company of Pomona.²⁶ On October 1, 1891, he was ordained as an evangelist by the church and frequently filled the pulpit in

²⁴Baughman and West, 74.

²⁵"Golden Jubilee Anniversary" worship bulletin, church archives.

²⁶Brackett, 281.

the absence of the pastor.²⁷ He was also one of five secretaries of the Christian Missionary Society of Southern California (often called the State Society) who served without compensation in its early days from 1900 to 1902.²⁸

Brackett mentions five other distinguished persons who were members of the congregation in its first decade:

Sarah Dillman, wife of George Dillman (whose name does not appear on the membership lists). The Dillmans came to Pomona in 1886. Mr. Dillman was a well driller and citrus grower.²⁹

Hans and Nannie Hanson (spelled Hansen by Brackett). Mr. Hanson was born in Germany, Mrs. Hanson in Virginia. They came to Pomona in 1886 and were also fruit growers.³⁰

George and Hattie (Harriet) Waters. The Waterses were charter members of the church and extremely influential, particularly in missions and music. Brackett states that Mr. Waters was "a man of unusual power in the community in which he lived and labored." Born on an Indiana farm, he was involved in business ventures in Indianapolis and Denver before opening the first successful cannery in Pomona in 1890. He served as a member of the Pomona Board of Education and was a city trustee (1895-99).³¹ (More will be said of Waters below.)

In addition to Waters, two other members of the congregation served on the Pomona Board of Trustees: George Rhorer (1891-93), brother-in-law

²⁷Official Board minutes, September 6, 1891.

²⁸Cole, 84.

²⁹Brackett, 297.

³⁰Brackett, 338.

³¹Brackett, 486.

of Sarah Dillman, and J. F. Lobingier (1903-05).³² There were others, of course, many of whom have already been mentioned, who were influential in these early days of the church. Listed as the elders in 1891 were James Fulton (chairman), William Young, and Tibbs. The deacons at that time were Matthew Austin, John Goodwin (also the janitor), George Rhorer (also the treasurer), William Macy, William Benson, and B. F. Whipp (also the clerk). Trustees of the congregation were John D. Cason, Hiram James, George Rhorer, Thomas Holladay, and William Macy.³³

Two important events happened in 1890-91. First, Mahlon H. Wilson was called as the second full-time minister and arrived in July. Second—and more important—musician, businessman and philanthropist George Waters came with Brother J. V. Coombs to lead an evangelistic meeting. A few months after Wilson arrived, he entered the following account into the church records:

A Protracted Meeting was held with the Church at Pomona beginning October 15, 1890 and lasting nearly four weeks. Mahlon H. Wilson, the Pastor of the church, did the preaching save two Sermons preached by Elder Cal Ogbourn of Riverside. The Audience was large from the very beginning. The house failed to hold all who came. ... The meeting resulted in 12 confessions and Baptisms with 15 more by letter making 27.³⁴

A second meeting led by Coombs and Waters was held the following February. Again, the small church could not hold the crowd and the opera house was secured for one week. Waters brought with him his own portable organ and directed the music for the campaign. He evidently liked what he saw and moved with his wife to Pomona shortly thereafter, establishing the first successful cannery in Pomona.

³²Pomona Centennial Bicentennial Committee, 206.

³³Wilson, 3.

³⁴Recorded with the minutes of the Official Board, church archives.

Coombs also chose to remain in the area and became the evangelist for the State Society, in which capacity he returned to Pomona the following year to lead yet another effort. Wilson recorded 41 additions from the latter meeting. The congregation by this time was quickly outgrowing its humble abode. The first building, which had been enlarged once already, was moved to the rear of the lot in 1892 to make way for a new building to hold six hundred people.³⁵ The congregation, with just under two hundred members, was already dreaming big.

1891 DIRECTORY OF THE CHURCH OF CHRIST

The active life of the congregation during Wilson's ministry was recorded in some detail in an excellent little directory of 74 pages. It lists the following weekly activities:

The Lord's Day School, every Lord's Day	9:30 A.M.
The Lord's Supper and Preaching	11:00 A.M.
Young People's S.C.E. Meeting	6:30 P.M.
Preaching and Worship	7:30 P.M.
Regular Meeting of Official Board, First Tuesday of each Month	7:30 P.M.
Ladies' Aid Society, every Thursday	2:00 P.M.
Ladies' Missionary Society, the First Tuesday of each Month	3:00 P.M.
Young People's Society of C.E., Business Meeting the First Tuesday of each Month	7:30 P.M.
Regular Prayer Meeting, every Wednesday	7:30 P.M.
Teachers' Meeting, every Saturday	8:30 P.M.
Children's Meeting, the First and Third Saturdays of each Month	3:00 P.M.

Six pages of the Directory are devoted to the history and purpose of the Stone-Campbell movement and conclude with the note,

³⁵Mahlon H. Wilson, "California letter," Christian-Evangelist (March 26, 1891) 198.

Every Christian should have in his home, if able, the following biographies of leaders in this union movement: "Life of Barton W. Stone," "Life of Walter Scott," "Life of Elder John Smith," "Life of John T. Johnson," and the "Life of Alexander Campbell." It only one can be purchased, let that one be Alexander Campbell's, which includes Thomas Campbell's work and gives, besides, a fine view of all his distinguished co-laborers.

This is followed by eleven "distinctive features" of the movement:

1. Our congregations stand on the sure basis of the Word of God only ...
2. We adhere firmly to the clear Biblical principle of individual liberty in all matters of mere preference or opinion. ...
3. ...We wear only such names as God has given His people; ... We believe a strictly Biblical phraseology would rapidly promote Christian union ...
4. We observe the Lord's Supper every Lord's-day. ...
5. We invariably immerse when we baptize. ...
6. We oppose every existing theory of conversion, forgiveness of sins, and acceptance with God, that is based on feelings, dreams day or night imaginary visions, special and direct revelations, so-called spirit baptisms, the declaration of priests, etc., etc. ...
7. ...We make the Church organization described in the New Testament our only example.
8. We have no creed to be ruined by the appearance of more correct translations of the original text of the Scriptures. ... Our allegiance is not to King James' translation or to any other ...
9. We censure no one for holding sincerely to inherited errors in faith or practice. ...
10. While we must ever conscientiously adhere to our convictions, we endeavor to manifest only the spirit of our Lord and Savior toward all who religiously differ from us ...
11. We hail with unspeakable delight the outcry for Christian Union ...

After the brief history of the congregation, which has already been quoted in part, a highly organized and detailed system of finances is explained.

1. The deacons, the eldership always concurring, will make out at the beginning of each year, a schedule of probable expenditures for that year ... This will be publicly set before the congregation, that all may understand it.
2. They will also make a schedule of all the members of the church and indicate what seems to be, from their best knowledge of the financial condition of each brother or sister, a fair and equitable amount to be paid by each member ... It is to be accepted or modified according to the conscientious conviction of each brother or sister according to the obligation to the Lord. A definite pledge is expected, however, from each

member of the church. ...

3. The contributions of the brethren will be gathered each Lord's day, at morning and evening services. ...

4. To make this systematic and universal giving by the church easy to all, fifty-two envelopes will be supplied to each home ...

5. A brother appointed by the Board (a deacon), will visit you at your home or place of business .. to collect any unpaid delinquency on your pledge for the preceding three months or more, ...

6. Public reports will be made by the clerk of the church, brother B. F. Whipp, covering receipts and expenditures, also the general financial interests of the congregation (quarterly).

7. Special collections will be taken, as follows:

For Church Extension, on the first Lord's-day in January		
For Foreign Missions, " " March	"	"
For Home Missions, " " May	"	"
For Children's For. Miss., " " June	"	"
For Cal. State Missions, " " October	"	"

8. Each Lord's-day night a collection is taken for the benefit of the poor. This has been done regularly for many years.

This indicates a large field for our pecuniary offerings, as a church, but we must reflect that, God has placed us in a position of great importance in this city, and that He has also blessed us thereby with considerable of this world's goods. ...

Illustration, pledge card

Pomona Church of Christ Church-Pledge Strk.

"Go into ALL THE WORLD and preach the gospel to every creature."
—Jesus, Mark 16:15.

The elders and deacons of the Church voted unanimously at their regular monthly meeting held on

to endeavor to sustain Christian work each year as follows:

Preaching	\$1,100
Poor Fund	100
Home Missions, National	100
District Evangelist	100
Foreign Missions	100
Church Extension	100
Sunday School	120
Sexton	100
Incidentals, coal, gas, etc	100
Insurance	50

Total \$2,000

Margin—to supply losses by infidelity to promises, and by death and removal 200

Grand total to be raised \$2,200

Recommended by the pastor for adoption in the Pomona Church.

The Pomona Church of Christ Church-Pledge.

POMONA, Cal. 190

To make me a supporter of all the work specified on the stub of this Pledge, and believing that the teachings of the New Testament require all members of the Church of Christ to bear their just and generous part of the expenses of the congregation in carrying on all the work that the elders and deacons decide to do, I hereby cheerfully promise to pay to George Rhorer, as the Treasurer of the

POMONA CHURCH OF CHRIST.

the sum of Dollars, by January 1, 190 . This sum is to be divided by me into fifty-two equal parts, and paid by me into the regular Church collections, Lord'sday by Lord'sday throughout the year. In case of sickness or other inability, or of my failure to contribute as above specified, all delinquencies will be collectable from me on the first of each month, and I hereby earnestly request any one authorized by the official Board of the Church to do so, to favor me by calling promptly at my home, Street, or at my place of business, Street, to receive it.

It is expressly stipulated, on the part of the official Board of the Church, that serious illness, calamity, absence of employment, or other adverse conditions, will always be received as a just and honorable reason from those who are poor for not having paid their Church-pledges, and such brethren will not be held for that part of their annual pledges for the support of our Church work.

signed,

The congregation in 1891 was obviously very active with a great deal of lay leadership. The Directory provides us with a description of a number of societies and committees which reveal much of the character of the church.

Ladies Missionary Society. An auxillary of the Christian Women's Board of Missions with thirty members, these women met once a month, paying ten cents in dues each month. Their purpose was

... to foster and extend the missionary spirit among the sisters in the congregation, and beyond the boundaries of our congregation throughout the State. These women aid the Christian women of the churches of Christ everywhere in sending the gospel into all the world.

Ladies Aid Society. This group had twenty members which met monthly "for sewing, social and other purposes" and paid \$1 annual dues. Their purpose was

... to assist in maintaining and spreading the gospel at home and abroad, to cultivate acquaintance with one another, and to do, as far as they can, systematic missionary work in the city. ... Any serious sickness or distress in the congregation would be reported to these sisters at any of their meetings.

They were also in charge of the "Church Wardrobe for the Poor" to which members of the congregation were to give used garments twice a year.

Ushers. The duties of these four men were simply,

Welcome to church. Conduct [to] seats. Supply with hymn books. Invite to return. Take addresses of strangers ... Always step lightly. Do all your work quietly. ... Always seat compactly from the front seats toward the rear.

Committee on Singing. This group, led by Mrs. Carrie Wilson (wife of the minister) and Dr. J. W. Goodwin, was the forerunner of the choir and met on Saturday evening for practice. Special music was "encouraged under proper limitations" but the main task was "the cultivation of congregational singing."

Committee on Strangers. This committee was to be assisted by all the members. Their task was to greet strangers, invite them to return, introduce them to the preacher and other members, invite them to dinner, etc. "Strangers are reminded, however, that a positive obligation rests on them to make themselves known, and to seek to become acquainted with us."

Baptismal Committee. These two men and two women were to fill the baptistry with "pure water," prepare the subjects, explain the procedure, sit with them, etc.

The event is so deeply and awfully significant to be accompanied by any other than a purely spiritual mind. You can here make impressions on the souls of new-born babes in Christ that will help them all the way to heaven; and, oh, see that you do it!

Committee for the Poor. The collection taken on Sunday night went first to poor Christians, but no deserving persons were turned down. Food, clothing, and rent were provided but not money.

No so-called Christians who ignore the church, or talk against it or disgrace it by their bad lives, when in health, need expect any help from this fund beyond what would be given, under like conditions, to any other sinners.

The Directory also offers practical do's and don'ts for Christians on:

Funerals. Give attention to homes where death has occurred, "christian or alien" and accompany the funeral train as a sign of fellowship with one another in suffering.

Sickness. Report serious illness to the church. Members of each class should aid one another.

He who attends at the bedside of a dying Christian mingles his ministry with that of unseen angels who have come to earth to bear that departing soul away into glory. (Luke 16:22)

Poverty. Expensive habits, tobacco, unnatural beverages, gambling, amusements, saloons, debt, high rent, and unnecessary moving are to be

avoided but one should go to church regularly; relief will be given to those in need. "The upright poor are among the honored of the earth."

Prayer meetings. "No elder or deacon should permit himself to be known as a non-attendant of this meeting." Only the Lord's day morning service is more sacred than the Wednesday night prayer meeting.

Thoughts on the two ordinances are provided:

Lord's Supper. The Lord's Supper occurs every Lord's day before the sermon to give it due prominence. It is a "memorial of our Saviour's sufferings and death." How is it to be observed?

Have a table large enough to receive four plates and four cups, side by side, with the wine pitcher. Have snow-white linen for both table cloth and communion cover. These should always be kept scrupulously clean and the vessels bright. The Lord's table should be beautiful to look upon at all times. The table should be elevated sufficiently for all to see the loaf and cup and all that transpires in this service. This ordinance and Christian baptism, are, when presented aright, God's great object lessons to all mankind. The loaf should always be a large one and should be prepared carefully by some sister ... Crackers and slices of common bread do not meet the requirement of the Scriptures, for the loaf is to be one, as a symbol of the one body of Christ broken for us on the cross and of our unity in Him ... The loaf is to be divided, broken, only after thanks have been offered for it as the representation of the Saviour's body. Have an abundant supply of wine--not a scanty one. The unfermented juice of the grape is to be preferred, but if the fermented wine must be used, it should always be of the grape and strictly pure. ... When around the table of the Crucified One, we are, by faith, at Calvary, beholding His agonies, hearing His cries of anguish mingled with petitions of love and mercy for His enemies, and gazing into the realities of the Son of God ... actually dead [sic] for our redemption. Let solemnity reign in every Christian heart ... No Christian should ever be seen talking or smiling or showing indifference in any sense whatever at the Lord's table. Never forget that JESUS says, "Do this in remembrance of me."

Baptism. Only the immersion of adults meets the requirements of the Gospel. It is symbolic of "the cross, the sepulchre, and the triumph of our Redeemer."

The person to be baptized should be conversed with privately by the preacher or elders of the congregation, before being baptized, that the souls may be actuated by a proper apprehension of the deep and far-reaching significance of this initiatory ordinance into the kingdom of Christ. ...

There are some peculiar popular errors in regard to baptism that should be corrected, viz.:

1. That heavy people endanger themselves in being baptized. Philosophy tells us that the human body loses its weight in the water. ... Heavy people are baptized with ease to themselves and to the administrator. For the sake of proof, the present pastor, Mahlon H. Wilson, baptized two persons last spring, one weighing 290 pounds, the other 230 pounds, with ease to the candidates as well as to himself.

2. That persons will take cold if they are baptized in cold water. Philosophy and experience teach that the natural heat of the body generates a warm vapor between the body and the wet clothing, and that this envelope of warmth protects the individual thoroughly from taking cold. ... If persons take cold, it is not because they were baptized, but because of a want of reasonable care of themselves afterwards.

3. That one, in being baptized, will certainly strangle. The fact is, strangling is untirely [sic] unnecessary in being baptized. Almost anyone can hold his breath for thirty seconds, and the majority of mankind can do so for perhaps a full minute. In obeying this command of the Son of God the body is not buried in the water to exceed four or five seconds. Hence, strangling is no part of this obedience. ...

4. That baptism is to be dreaded and feared. Nothing is further from the truth, as all who have been baptized will testify. ... Much depends on the preacher here. He may so prepare the minds of those to be baptized that they will not think of the water so much as they will the blood of Christ, the joy of forgiveness, and the home in heaven.

Work with the young. Teachers were selected by the superintendent, Carrie Wilson, and met every Saturday evening.

The necessity of living the Christian life at all times is the paramount idea to be developed in the soul of every child and there is something wrong, either in parental influence or in the church's teachings and methods of regular work, where children 12 years of age are not intelligent members of the church of God.

The Young People's Society of Christian Endeavor conducted a 'prayer meeting every Sunday evening one hour before preaching." In addition, "consecration" meetings were held the first Sunday evening of the month and business meetings each second Tuesday. All those under 33 were members

... who will, in writing, pledge themselves to attend meetings with conscientious regularity and participate in the service. The design of this society is to educate either young or inactive Christians throughout the world into freedom of expression and action along all lines of Christian faith and endeavor.

Children's meetings were held on the first and third Saturday at 3:00 p.m. and were open to all children of the city. They sang Christian songs, read original essays on Bible characters, and sought "to cultivate a love for holy things in their young and tender hearts." Forty children were enrolled but there was potential for one hundred.

The Committee on Young Women consisted of all young women, both married and single, and met the first Tuesday of every other month. The duties of this group were to organize a "Young Women's Aid Society, also Missionary Society, if desirable"; to assist the young men in building a church library, "avoiding fictitious literature entirely" (the new building would contain a library for this purpose); visit each other, any sick young women and old persons; assist in singing in the services; and live a pure Christian life.

The Committee on Young Men consisted of all young men, married or single, and also met on the first Tuesday of every other month. Joint meetings with the women were held in the off months. Duties of the young men included: to invite young men to the church; avoid bad habits; stand for the truth, personal integrity and purity in society, business and church; cooperate with the young women on special projects and care for any sick young men. Both the young men and women were to work in the "Young People's Society of Christian Endeavor." "We now have an army of noble young people in the Pomona church. They are our joy and pride, and our hope of [a] strong church for many years to come."

A number of special duties are listed under the "Distributive Care for the Church." These include:

Elders. Care of souls, memorize I Timothy 3:17, Titus 1:5-9, I Peter 5:1-4 and meditate on them daily; occasionally read "God's denunciation of the faithless elders in Israel, found in Jeremiah, Chapter 34"; keep a supply of tracts on hand.

Deacons. Memorize I Timothy 3:8-13 and meditate on it daily; care for the poor, give liberally; and remember, "Stephen, the first martyr, was a deacon."

The preacher was to visit all members and "to provide sufficient 'oversight' for our San Dimas Mission" (the nature of this mission is not known).

General Visiting Committee. All sisters were to meet three times a year to visit all members of the congregation (but only homes with other sisters). The task of the committee was to discover "stranger brethern" [sic], encourage fidelity to every Christian obligation"; report any sick and needy; note continued absences of members; solicit children, youth, and women for their respective groups; distribute Christian tracts and report any changes of address.

Lastly, a list of the members is given (see Appendix B), followed by instructions to the janitor. These include the following: Set the clock every Saturday; open the building one half hour before the services; be present at services to regulate ventilation and heat; secure the building against theft; fill the baptistry and warm the baptistry dressing rooms when needed; ventilate the room thoroughly after every service; sweep, dust furniture, pick up papers and replace books in the racks;

... keep your own clothing and persons clean and presentable. You are an important servant of the church. Your work is highly honorable when you properly perform it, but shameful when you neglect it ... Strive in every way to be the very best janitor in the city. Every church should properly compensate its janitor, and then discharge him if he fails to render acceptable service.

CHARTER

Given the detail with which the Directory describes the life and activities of the congregation, the fact that there is no mention of the charter would suggest that the Directory was published before September 23, 1892, when the charter was signed by 86 members of the congregation, although the trustees listed in the Directory are the same five names listed as the directors in the charter, elected on September 20, 1891. Drawn up and notarized by Colonel Firey, the "Articles of Incorporation" (see Appendix A) signify the formal establishment of a congregation well on its way to becoming a significant part of the life of Pomona just eight years after a small group of believers gathered in that dingy, second-story office to share the Lord's Supper. From the original 17 they had grown to be a fellowship ten times larger with great spiritual depth. Doctrinally, they stood firmly within the traditions of the Stone-Campbell movement, committed to biblical practices and tolerant of differing religious views. They sought to witness to a simple, upright faith in the salvation of Christ and love of God for all. They represented well what Dr. Ronald E. Osborn, Disciple historian and a later member of the congregation, called

... a commonsense religion. They [Disciples as a whole] did not feel there was anything too difficult about understanding the elements of the Christian faith, and it was not beyond their capability to practice the things that were most important about it.³⁶

³⁶Osborn, 5.

In the meantime Pomona had grown from a small frontier town of eight hundred to a booming agricultural center of over 3,600 by 1890. While the congregation had the good fortune to be in a prosperous location, it shared the occasional misfortune of the valley's dependence on the orange crop. When the harvest was poor, the church budget suffered. But in the good years, the people and the churches prospered; and First Christian Church prospered as well as most, maybe even better.

A NEW MINISTER AND A NEW BUILDING

Wilson remained only two years, leaving for Santa Barbara on May 15, 1892. In the following three weeks, a tent meeting was led by Brother F. A. Wight of Central Christian Church in Los Angeles, resulting in 83 additions. Brothers Wight and Harrison continued to fill the pulpit until Frank M. Dowling was called sight unseen on a trial basis for three months at the suggestion of Brother T. D. Garvin in Pasadena, but so impressed the congregation that he was approved as the permanent pastor within a month. Both a pastor in Bethany, West Virginia, and professor at Bethany College, Dowling was fairly young, causing a bit of embarrassment at the depot when the Pomona reception committee, expecting an older man, had difficulty finding their new pastor. Arriving with him on July 12, 1892, were his wife, Bertha, their two children, and Bertha's sister, Annie Paul (who later married John D. Cason).

After "several drives to see the town," the Dowlings noted that they were not shown the church building. When it was finally shown to them, they understod the delay. Forty-four years later, Mr. Dowling remarked kindly of the small, modest structure, "The little building was not impressive,

but not discouraging, for plans were already made for a new building which was very soon under construction."³⁷ In fact, construction began on July 25, less than two weeks after the Dowlings arrived, and was finished on February 11, 1893. The final \$500 of the \$8,000 project was raised February 19 and the building was dedicated debt free on February 26. Brother Wight gave the dedication sermon. Built to seat six hundred, the church was nearly full for the service; however, attendance was hindered by heavy rains (turning the streets to mud) which also affected a "protracted effort " led by Wight.³⁸

Interest in missions work, evident from the beginning, continued to grow during Dowling's ministry. Nearly all of Dowling's sermons were on either evangelistic or missionary topics. Assisted by the Pomona congregation, Dowling began a new church in Chino where there were only three or four known Disciples among 1200 people. Within eight weeks, sufficient numbers of people responded to Dowling's efforts to begin a church building and call a pastor.³⁹ Some years later older members of the church would recall the Dowling "had something to do with the creating of the missionary spirit that has been so characteristic of the Pomona Church."⁴⁰ All the "Missionary days" were observed with careful preparation. Letters containing special offering envelopes were sent out to members. In 1893 the

³⁷Baughman and West, 27.

³⁸D. S. Farley, "Pomona, Calif." Christian Standard (May 27, 1893) 419.

³⁹The Chino congregation had 75 to 100 members at one time but went out of business six years after it was founded. The building, located on 6th between B and C streets, was sold to the Holiness Church. Mrs. Grant Pitzer, "Missionary Department of the First Christian Church, Pomona, Calif. From 1943-1953," n.d., church archives, 3. Cf. Farley.

⁴⁰Baughman and West, 28.

Women's Missionary Society affiliated with the Christian Woman's Board of Missions based in Indianapolis and many of the Pomona women became life members of the organization with a gift of \$25.00 each. The church's outstanding missionary spirit has been largely due to these women and their successors. Three Pomona women became President of the State Women's Missionary Society: Mrs. J. W. Fulton (1896-98); Mrs. Grant K. Lewis (1902-05); and Annie Paul Cason (1911-17). In addition, Hattie Waters was the manager of the Pomona district for the women in 1898. In 1895 the congregation's first missionary, Merritt Hoblet, was sent by the C.W.B.M. to Juarez, the first Disciples missionary to be sent to Mexico. Hoblet, who had previous experience in educational work among Mexicans, opened a school in Juarez and then moved to Monterey in 1897. He ended his work there in 1899 though the mission continued for a number of years.⁴¹

The population in Pomona reached five thousand by 1894, nearly seven times that of a decade earlier. A large percentage of the new arrivals came from the midwestern states where Disciples were strongest. Indeed, the rapid growth of the congregation in its early years can in part be attributed to this influx. However, the growth of the church did not meet the expectations of some in the congregation as many who came west did not maintain their church affiliations. One Pomona writer, bemoaning this trend, remarked in an article that hundreds had left religion behind "or have gone in with some sectarian church. Shame on such. Let us have

⁴¹Anna R. Atwater and others, Historical Sketch of the Christian Woman's Board of Missions (Indianapolis: C.W.B.M., 1911). According to Baughman and West, Hoblet (spelled Hoblett by Baughman and West, Hoblit by Atwater and Hoblet by Wilson) was accompanied by his mother and went out in 1890, which may be the previous experience referred to by Atwater.

convictions of the truth and show them." The writer continued, "should any of our Eastern brethren be contemplating coming to this country, and wishing to find a church home, they cannot do better than come to Pomona."⁴² The Dowlings did not stay long in Pomona, accepting a call to the Broadway Christian Church in Louisville, Kentucky and leaving Pomona on February 14, 1895. A gold watch was presented to Brother Dowling by the congregation in token of esteem. Joseph Lowe was called to the pulpit to succeed Dowling but remained only a few months.⁴³ Whether the Dowlings were dissatisfied in Kentucky, homesick for Pomona, or for some other reason persuaded to return to Pomona, it is not known. In any event, gazing at the watch with fondness, they decided it was time to go back, arriving on Christmas day in 1895. It was a joyous reunion for all concerned, lasting four additional harmonious years. Shortly after their return, the church bought a lot for a parsonage for \$350.⁴⁴

In addition to missions, the church placed a heavy emphasis on evangelistic efforts in the community and neighboring towns. On one occasion in 1896, Dowling led a revival with sermons every night on such topics as "Where shall I spend eternity?" and "Prepare to meet thy God."⁴⁵ The chorus, accompanied by piano, organ and several other musical instruments, was led by George Waters. (Known as "Uncle George" to

⁴²J. W. Goodwin, "Southern California," Christian-Evangelist, May 17, 1894, 316.

⁴³A newspaper clipping from March 22, 1895, in the church archives states, "The Christian Church gave Rev. Joseph Lowe a unanimous call last Sunday to become its pastor for one year which he has accepted." According Pitzer, the Dowlings moved east for a year after the death of Brother Dowling's father. Pitzer, 2.

⁴⁴Official Board minutes, February 14, 1896.

⁴⁵"Revival at the Christian Church," handbill in the church archives.

everyone, he organized a permanent choir that same year and remained its director until his death in 1917.) Dowling recalled that "some of the strongest members of the church were gathered in by these efforts," such as the Moshers.⁴⁶

With such additions as the Moshers with eight children and the Whipp family with thirteen, it is not surprising to note that the "young Peoples Society of Christian Endeavor" had become a large, active organization from which many of the church leaders emerged. A program brochure for the first half of 1898 lists all the prayer meeting topics from January through June, including such things as the Beatitudes, Christian growth, the "evils of intemperance," habits, and missions, which in the later years was the topic of the last Sunday of every month. Each topic is given with a scripture passage and a discussion leader.⁴⁷

In his closing report, Dowling stated that he had "preached in and about Pomona 943 sermons," excluding funerals. He baptized 275 and married at least 42 couples. Though he did not keep accurate records of the calls he made he estimated that he made fifty per month.

I have tried to go where I was needed most; to the homes of sickness and sorrow; to the homes of the stranger; to the weak and tempted. Many of these visits have been a benediction to me. They have enriched my heart with memories that will never die.⁴⁸

"One of the popular and eloquent preachers of the early history of the Disciples of Southern California,"⁴⁹ Dowling ended his ministry in

⁴⁶Baughman and West, p. 28. A penciled-in note on the "Revival" handbill states that Eva Mosher joined the church on Friday evening, May 15, during the campaign.

⁴⁷"Young Peoples Society of Christian Endeavor of the Church of Christ," Jan.-June, 1898, Book One, church archives.

⁴⁸Baughman and West, 79.

⁴⁹Cole, 185.

Pomona on December 31, 1899, to accept a call to Pasadena; he would return to the church many times in the following decades on special occasions. At the close of the century the congregation had been existence for 17 years, had grown under the leadership of three pastors (not including Lowe) to a membership of 362 and was well established in its second building.

ENTERING THE 20TH CENTURY

By contrast, in the first eleven years of the 20th century the congregation was to have five ministers, four of whom served in the first seven years. These were, for the most part, very capable men. Two went on to become State Secretaries after leaving Pomona. While such a revolving pulpit cannot be healthy for a young church, the strength and growth of the congregation exhibited during this time speaks for both the caliber of the minister and the lay leadership.

The first of these men was Grant K. Lewis who began in January of 1900. Lewis was known as a good organizer and speaker, with a passion for missionary causes.⁵⁰ He conducted one revival meeting during his pastorate. Another was led by Brother J. H. O. Smith. Continued support was given to the congregation in Chino begun by Dowling. The combined efforts of the two churches raised \$600 to hire Brother B.F. Bluff to serve in Chino for one year. Bluff also filled the pulpit for Lewis a number of times when Lewis was absent. The average Sunday school attendance in Pomona at this time was 170.

⁵⁰Cole, 173.

Before leaving to become the pastor of the church in Long Beach in 1902, Lewis told the congregation in his last sermon that he had nothing new to say.

He exhorted them not to let the truth slip away; for it is from gradual defection, said he, that all the great apostasies have come about. It is gradually that men sink into wrong-doing; for no one elects deliberately, all at once, to indulge in a life of sin. So he counseled the Christian people to earnestly and constantly stand by the truth as revealed in the Word of God, and they will surely grow in grace.⁵¹

In 1903 Lewis became the first full-time Secretary of the Southern California Christian Missionary Society. In 1909 he became the Secretary of the American Christian Missionary Society, a post he held until the creation of the United Christian Missionary Society in 1920, after which Lewis headed the homeland division of that body. Through Lewis the Pomona congregation increased its interest and involvement in missionary efforts throughout the state and country.

E. S. Conner followed Lewis in February, 1902. At that time a California church journal said of the church:

The congregation is known to be one among the strongest in the sisterhood of churches in Southern California of which it is a member, and gives largely to the various missionary and benevolent enterprises of the church.⁵²

Attendance at prayer services occasionally rose to one hundred , and the Christian Endeavor Society of Pomona was recognized as the largest in Southern California in 1902. During Conner's two years, the congregation gave \$1,058 to missions and ranked second among Southern California church in giving to the American Christian Missionary Society. Mrs. Conner was the

⁵¹"The Last Sermon of Rev. Mr. Lewis," newspaper article, n.d., Book One, church archives.

⁵²Baughman and West, 33f.

treasurer of the State Women's Missionary Society, and Anne W. Cason was elected President of the Pomona Fruit and Flower Mission (see ch. 1). (Cason later became the teacher of the women's Philathea Class, begun by Eva Mosher Waters, from which a number of the congregation's missionaries came.)

About this time dissension arose and several members left the congregation. A committee was appointed in December, 1903, "to meet with dissatisfied members of this church with the object of effecting a reconciliation."⁵³ At the suggestion of the Official Board, chaired by George Waters, the dissatisfied group nominated three deacons and an elder who were unanimously approved by the congregation, thereby ending the dispute. The four chose were C. W. Talbott, elder, and Herman Bruner, Will Schaefer and A. C. Gerrard, deacons.⁵⁴ The nature of the dispute is not recorded in the records of the church; however, Conner announced shortly before the compromise was reached that he would not remain longer than the two years to which he had agreed, possibly indicating that he was a factor in the dispute.

Elsewhere in the United States, congregations were fighting over the use of musical instruments, the paying of pastors (rather than relying entirely on lay elders) and the establishment of missionary societies. While these issues led to the split between the Christian Church and the Churches of Christ (non-instrumental), officially acknowledged in 1906 but a reality much earlier, all three practices prevailed in the Pomona congregation before and

⁵³Official Board minutes, December 3, 1903.

⁵⁴Official Board minutes, December 27, 1903. Gerrard was the principal leader of a second and more serious dispute in 1924. See ch. 3.

after the 1903 incident. For those opposed to such practices, a non-instrumental congregation was formed in Pomona in 1898 by Albert Layton. However, there is no indication that members of First Christian Church (still the Church of Christ at that time) were involved with this group.⁵⁵

Conner left Pomona in February, 1904, to take a church in Los Angeles and later moved to Indianapolis. Once again the congregation gave a gold watch to the parting minister and one to Mrs. Conner as well.

R. P. Shepherd became the sixth minister of the church in March, 1904. Holding a Ph.D. degree, he was still known as "Brother Shepherd," in accordance with common practice of that time. During his two-year ministry a weekly newsletter, The Christian Worker, was issued to the members⁵⁶ and a committee was appointed to consider increasing the seating capacity of the church. Evangelism and missions continued to be the main interests of the congregation. During Shepherd's first year, the women of the church systematically called on every home in the city, reporting cases of sickness or other need to the minister. Shepherd estimated that twenty

⁵⁵This congregation built its first building in 1910 on Towne and 6th and is now located on Towne and Vinton. The adoption of the name, "First Christian Church," was most likely a response to the formation this non-instrumental congregation and to the division of 1906, indicating the body with which the congregation identified itself.

⁵⁶Baughman and West place the newsletter during Conner's ministry. According to the minutes of the Official Board, a "bulletin" was begun in May, 1904, and discontinued a year later. The minutes do not indicate whether this was a worship bulletin or a newsletter and copies of The Christian Worker have not been found, making its precise dating difficult. The fact that the minutes refer to a "printed program" begun in 1906 for the worship services, rather than a "bulletin," leaves open the possibility that the 1904 "bulletin" was the newsletter. See Official Board minutes, May 1, 1905 and July 5, 1906.

thousand pastoral calls were made in this way, greatly strengthening the work of the church. His recollections written in 1936 provide a good illustration of other areas of the church's life during his ministry.

Will J. Shaeffer [also spelled Schaefer] was superintendent of the Sunday School. He was the best assistant pastor any church ever had. He kept card index reports of all who attended, of all absentees, and felt constant urge to get new pupils and to keep watchguard over those who seemed to be carelessly slipping. When some of the older girls rented the only "hack" in town to go out riding with their boy friends, Will soul knew all the parental anguish of a father who sees his loved ones slipping into sin. Will was sheet metal mechanic. He would ride his "bike" directly from his work, get the parson in tow, and guide him all over the country side, sometimes until a late hour, entirely forgetful of his own honest hunger.

With such pastoral fidelity at work, I was not at all surprised when late in the following autumn, the pastor of another local church openly accused me, in a meeting of local minister, of "stealing sheep." I knew where his trouble lay, and assured him that if he would turn some fresh fodder of of his sermon barrel, his sheep would not be so ready to hunt better pasture elsewhere.

Meantime, important changes were being made. The suggestion came from the board of elders and deacons--probably inspired by the women--that "pay" socials and entertainments in the church be abolished, and that everything done in the name of the Lord be as free as His love. An elder presented the matter to the congregation. It was done without a dissenting voice. Then and there, without anyone knowing it, their new church house began to be a reality.

Even more important, the fact that Missions is the life of the Christian faith, began to take root in the thinking of the church. One man of splendid fidelity, seconded heartily by his wife [George and Hattie Waters], conceived it as the Christian duty of a business man, to run his business for the Lord, to take a decent living from his business and to administer all that remained as a sacred trust for the cause for which the Lord died brokenhearted on the Cross. The entire membership came to take a pride in having some definite part in the vast field of christianizing our human family.

The women found a way to make their local auxiliary responsible for one woman missionary working under the C.W.B.M.

In 1905, the church undertook the support of a "Living Link," raising \$600.00 for Dr. C. L. Pickett in Laoag, Philippine Islands. At this time Mr. R. L. Pfaffenbach was Superintendent of the Sunday School, and had much to do toward planning of the raising of the money, when a chain of links was suspended around the inside of the church, each link representing \$1.00, a subscription for one year. When the chain was complete, it was taken down, and with the name of the grateful giver on each card was sent to Laoag, to be again put up as a symbol of the tie that bound Pomona Christians to those of Laoag.

But no one this side of heaven can visualize that church in its formative years without George Waters and his choir, without the

Whipps, the Seeleys, the Casons, Frank Lobingier and his invalid mother; FIDELITY—embodied in all of them. ...

Pomona was a country town; the Christian church was a country church, but even so, it became nationally known, and internationally beloved by missionaries.⁵⁷

Madison A. Hart came in July, 1906 from First Christian Church in Fulton, Missouri. During his brief pastorate a number of changes were made in the Christian education program, including the addition of a two-story building for the Sunday school under the direction of George Waters, B. F. Whipp and L. W. Baughman. Impetus for the building came from Pfaffenbach. In his first report to the congregation as the Sunday school superintendent the previous January, Pfaffenbach called for better facilities if the congregation wished to maintain the best Sunday school in southern California.⁵⁸ Annie Paul Cason began the "Loyal Women's Bible Class" with two members (Mrs. A. A. Fisk, president, and Mrs. J. F. Hicks, secretary-treasurer) in 1906 and remained its teacher until she became the Dean of Women at William Woods College in 1918. J. H. Garrison wrote concerning her departure that southern California had "lost one of their most efficient and most popular workers."⁵⁹ Three years later she returned to the area as the Dean of Women at California Christian (Chapman) College. A Men's Bible Class was also organized about the same time as the women's.

⁵⁷Baughman and West, 35ff.

⁵⁸Annual Meeting minutes, Jan. 7, 1906.

⁵⁹"One of California's Efficient and Popular Women," Christian-Evangelist, (October 10, 1918) 1065. Cason married James Couzens, a U.S. Senator from Michigan and the financial genius behind Ford Motor Company, in 1932. Following his death in 1936, she returned to Pomona where she died in 1942. "Annie F. Couzens," Progress-Bulletin obituary (April 17, 1942); "James Couzens," The National Cyclopedia of American Biographies, 30 (New York: James T. White & Co., 1943) 32f.

It was also during this time that the first known reference to the congregation as "First Christian Church" was made.⁶⁰

Hart returned to Missouri in September of 1907 to become the pastor of First Christian Church in Columbia. H. C. Kendrick served as the supply preacher after his departure.⁶¹ "Brother Garrison" (most likely W. E. Garrison, then in New Mexico) was extended a call for \$2,000 per year (Hart was paid \$1,500) in October. However, Garrison declined and M. D. Clubb from Watsonville, California, was called (at \$1,800 per year).⁶² At this time a suit was brought by the city against the church requiring it to remove within two years a three foot portion of the main building that extended onto Gordon Street. The two year deadline was not met resulting in a fine of \$600.⁶³ This, together with the continued growth of the congregation led to plans for a new building for which a \$5,000 loan fund was established.

At the time of Clubb's arrival in February, 1908, membership of the congregation stood at about 450. Interest in missions and evangelism continued to flourish. Clubb reported that an evangelistic meeting conducted by Herbert Yeuell in October, 1908, was the "greatest meeting ever held in Pomona." The church was filled on the first night and on Sunday a tent was secured to accomodate a thousand people and it too was filled. Eight

⁶⁰"Pomona Auxilliary to the Christian Woman's Board of Missions," First Christian Church, 1906, Pomona Public Library archives. The name is also used in a worship bulletin dated October 28, 1906. However, minutes of the trustees as late as 1930 use "Church of Christ." This is no mention of the name change in either the Official Board or trustees minutes.

⁶¹"Golden Jubilee Anniversary" worship bulletin, 1933, church archives.

⁶²Official Board minutes, October, 1907.

⁶³Official Board minutes, Aug. 9, 1909. Cf. legal document dated November 2, 1907, Pomona Public Library archives and Official Board minutes, September 5, October 27 and November 7, 1907.

hundred men attended the Sunday afternoon meeting and nine hundred women attended another meeting. (The women also surpassed the men with their offering, giving about \$50.) The choir under George Waters was "inspirational." Success was attributed to the hard door-to-door canvassing of the members. One hundred and eighty persons responded to the invitations, 140 of whom joined First Christian Church. (A large number of those were boys and girls from the Sunday school.)⁶⁴

New property at Main and Center was bought on December 31, 1908, for \$11,000. The lot included a large house and an apartment building. The latter was sold to I. D. Golder, a member of the congregation, for \$4,000.⁶⁵ The house, later known as the "Community House," was moved to the back of the lot. It was renovated in 1920 for \$2,000 and used by the Boy Scouts, Camp Fire Girls and other groups of the church.⁶⁶

A building committee for a new building was formed, composed of Clubb, Frank Clary, J. F. Lobingier and L. W. Baughman. Robert H. Orr was engaged as architect and J. W. Wilton as contractor.

⁶⁴M. D. Clubb, "Pomona Meeting," Christian-Evangelist, (December 17, 1908) 1620.

⁶⁵Trustees minutes, February 7, 1911. The apartments were purchased back from Golder in May, 1929, for \$12,000 with borrowed money and sold again in 1938 to pay debts. Cf. minutes of the trustees, May 29, 1929, and February 20, 1938.

⁶⁶The house was rented for a couple years by the Philathea Class and nearly sold in 1914 to help pay off the building debt. Official Board minutes, September 22, 1912, and trustees minutes, June 6, 1914.

MISSIONARY ZEAL GROWS

The congregation's first annual report given to the Christian-Evangelist for 1908, a net gain of 188 members was reported with a total membership of 559. Bible school enrollment was 634. \$7,037 was raised for all purposes; \$1,975 for missions, church extension and ministerial relief. \$29,000 had been pledged for the new building.⁶⁴ A similar report in the Christian Standard adds that the Pomona congregation is the leading church in "liberality and missionary enterprise ... in the entire brother hood [and is] regarded as the most complete, up-to-date, and most nearly perfect church in Southern California."⁶⁵ Despite the building campaign, no benevolent or missionary causes were to be cut.

Giving did in fact decrease slightly the following two years and showed no substantial gain until 1918 (see Appendix C). Nevertheless, over the years, the support of the congregation for missionary causes was made known from the Congo [Zaire] to the Philippines. It was the first congregation on the West coast to have a Living Link missionary. The Waterses came to be national figures through their missionary giving. When the congregation was invited to appoint a life director to the Foreign Christian Missionary Society in 1912, Brother Waters was chosen. During Clubb's ministry the missionary offering averaged nearly \$3,000 per year, including support for three Living Link missionaries: E. R. Moon in the

⁶⁴"The Work of the Year," Christian-Evangelist (February 25, 1909) 249.

⁶⁵R. H. Waggener, "From far-away Pomona, Calif.," Christian Standard (March 20, 1909) 545.

Congo supported by Mr. Waters; Merritt B. Wood in Puerto Rico supported by Mrs. Waters; and C. L. Pickett in the Philippines supported by the congregation. In addition to the Waterses, leading this missionary zeal was the Women's Missionary Society, which now had 128 members.

The strong interest in missions and evangelism evident in the congregation were typical of Disciples as a whole. Despite their vitality in these two areas, Disciples had become rigid elsewhere, especially in their adherence to an unwritten creed centered around the ideas of their founding fathers, chiefly the restoration of the New Testament church as they conceived it.⁶⁶ These ideas suited the frontier well, and it was on the frontier that Disciples achieved their greatest growth. When the Pomona church was founded, Disciples had just passed the half million mark. By 1910, there were 1,363,533 members of the communion in North America, with the greater portion of these being in rural areas.⁶⁷ Such growth can be attributed to churches like Pomona, where a logical theology easily understood by the people combined with dynamic leadership in a growing rural community to produce a quickly expanding congregation. From the original seventeen, or two percent of Pomona residents at the time of founding, the church grew to 5.5 percent of the population and retained that percentage even when the population of the town tripled. Yet in North America as a whole, only 1.5 percent of the population were Disciple and in California only 1.1 percent.

⁶⁶George G. Beazley, Jr., "Who Are the Disciples?" in his The Christian Church (Disciples of Christ): An Interpretative Examination (St. Louis: Bethany Press, 1973) 27.

⁶⁷Howard Dentler, "Statistical Profile of the Christian Church (Disciples of Christ)," in Beazley, 308.

Another factor contributing to the growth of the congregation was the ability of the lay and professional leadership. The musical and financial contribution of George Waters and the organizational efforts of the women were especially beneficial in the early years. At a time when well-educated ministers were not to be found in abundance, most of Pomona's early preachers had advanced degrees in higher education. Further, Dowling proved to be an exceptional preacher with national recognition, and the organizational skills of Lewis, Conner and Clubb took them on to regional and national positions. The strong influence of the Women's Missionary Society as well cannot be over-emphasized. Two other factors that can be cited as influential in these early years include the relative ethnic and religious uniformity of the community (white Protestant) and the early foothold which the congregation gained in the town.

When the foundation for the third building was laid in 1909, the church was already resting on a firm foundation of faith and witness that would guide it in the years ahead to great accomplishments and through some hard times.

Chapter 3

1910-1936: THE MISSIONARY YEARS

In this era of its life the congregation experienced some of its highest moments and some of its lowest. The concern for overseas missions became an outstanding feature in its life, with five missionaries going out from its membership and as many as eight Living Link missionaries at home and abroad receiving support from the church at one time. The intense drive that centered around missions in these years carried the congregation through some of its more trying moments.

A number of Sunday school classes which became prominent in the life of the church were established in this period, and the Men's Bible Class reached over four hundred. But there were hard times too, when the Great Depression and controversial or unpopular ministers sent the congregation on a downward track.

BUILDING DEDICATION

The period begins with the dedication of the congregation's third building on June 5, 1910. Located at Main and Center, it is currently the home of First Lutheran Church. On that high day three major events were held: a 9:45 communion service with M. D. Clubb presiding, 11:00 worship with Charles C. Chapman, president of the Southern California Christian Convention, preaching, and a 7:00 o'clock evening service at which Dowling spoke on "The Story of Christian Union in Six Chapters." In addition, services were held throughout the week, including an organ recital on

Monday, "The Rose Maiden" cantata on Tuesday, the usual Wednesday evening prayer meeting, a church reception on Thursday and "The Kingdom of Heaven" cantata on Friday.¹

Five hundred people attended the first service but by 10:00 the auditorium was filled. Brothers Clubb and B. F. Bluff presided at 11:00 o'clock, and Frank Cleverly from First Baptist Church in Denver provided the music. The Daily Review called it "a sacred service in which the entire congregation drank of the fount of spiritual blessing that comes from the sweet fellowship of communion." Chapman spoke on "the Church" for one hour. Afterwards, Clubb made a two-hour appeal to raise \$36,000, "interspersing his pleading with witty remarks." Waters gave \$5,000 in addition to a large sum previously contributed by him. Others soon followed.

Called upon by Captain J. T. Brady to sing his favorite hymn, Miss [Elsie] Whipp responded with a sweet solo, which charmed the large audience. Then Captain Brady donated a \$100 bill toward the debt. With tear-stained eyes Mr. Brady called for another song, "Sweet Hour of Prayer," after which he sent another check for \$100 to the front.

The songs awakened the gift impulse in the people and from that time on money and checks rolled into the clerks table.²

L. W. Baughman gave \$1,500 to the cause and Mr. and Mrs. C. O. Baughman, O. M. Thomas, W. H. Graham and family, J. F. Lobingier, Charles Boulier, and C. M. Allen each gave \$1,000. Fifty-nine gifts ranging from \$100 to \$500 were also received. It was 2:30 p.m. before anyone began to leave, by which time \$28,700 had been raised.

It was reported that for the evening service two thousand people filled the auditorium built for 1,400 and several hundred were turned away.

¹"Dedication of the First Christian Church," program bulletin, church archives.

²"Dedication of Building at Main and Center Streets," Daily Review (June 6, 1910) 1.

The final amount of the \$36,000 indebtedness was raised in one hour after which the choir sang, "I Was Glad" (and no doubt the audience, too!) and Dowling took the pulpit.

Mr. Dowling spoke tenderly and lovingly, and in eloquent words greeted his hearers. He made a strong plea for Christian union and for two hours held the attention of the audience. Mr. Dowling was at his best and preached one of the strongest sermons ever heard in a local pulpit.

The service closed with the Rev. M. D. Clubb reading the dedicatory covenant.³

The church was built on the Akron plan, the "last word" in Protestant architecture at a time of large Sunday school assemblies and frequent evangelistic meetings. The main auditorium was separated by a divider into a sanctuary, seating 750 on the floor and balcony and the Sunday school auditorium, seating 450 on the floor and balcony. Another two hundred could be accommodated in surrounding classrooms and a ladies' parlor. The divider was removed for large crowds, as for dedication day or evangelistic meetings. The auditorium was furnished in golden oak and adorned with windows containing artistic glass of primarily brown and yellow shades. The walls were cream colored and the entire effect was restful and elegant.

There were forty rooms in all, including the twenty around the Sunday school auditorium. The building was equipped with a modern forced-draft ventilating system. George and Hattie Waters donated the \$7,500 organ which was later rebuilt and moved to the present building where it is still being used. The total value of the property and building in 1910 was over \$75,000.⁴

³"Dedication of Building."

⁴R. H. Waggener, "Dedication at Pomona, Calif." Christian Standard (June 18, 1910) 1066.

The \$36,000 raised on June 5 (which did not pay off the entire debt as will be seen below) brought the total amount of dollars raised for church buildings in Pomona to \$248,000 within 37 months, not counting sums raised for the Congregational and Baptist churches shortly thereafter. Those congregations with new buildings included the Presbyterian, First Baptist, Calvary Baptist, Trinity Methodist, First Methodist, Catholic and Episcopal churches. However, First Christian was evidently one of the largest in town at that time for when Professor Kaufman of the Congregational Church died, the funeral was held at First Christian on June 15, 1910, to accomodate the large crowd.⁵

In the annual report for 1910 the congregation reported \$44,347 raised for all purposes (most of which was for the building), \$2,267 for missions and \$3,559 for current expenses. The membership was given as 557 and Bible school enrollment was 650. Two hundred eighty-five were reported added to the congregation in three years.⁶

The first evangelistic meeting in the new building was held by Richard H. Crossfield in March, 1911. No ordinary evangelist, Crossfield held a Ph. D. and was President of Transylvania University and the College of the Bible (now Lexington Theological Seminary) in Kentucky. He reported that the meeting was "one of the most satisfactory" meetings he had held and that the new building was one of the best in the brotherhood. Clubb had spiritually and numerically enlarged the membership. One hundred five came forward in the meetings, all but five joining the congregation. The large turnout at the event was the result of the work of the members;

⁵"Dedication of Building."

⁶"Annual Reports," Christian Standard (January 21, 1911) 104.

Crossfield had rarely seen greater efficiency. Waters, who had done 25 revivals up to that time, provided the music.⁷

Clubb reported that the campaign was one of the best in the history of the congregation. It lasted three weeks; rain dampened the first week but the last two weeks had sunshine, great audiences and additions in every service. There was support from the other churches and Christian union was practiced. Crossfield took care to preach "the full Gospel" in

... an earnest Christian manner as to convey the impression, even to those who differed from us in some things, that we are really sincere in our simple loyalty to the word of God, and at the same time in our love for our brethren of other communions.⁸

The new additions brought the membership up to 660.

The old church property on Center and Gordon was sold in February, 1911, for \$4,000. Clubb resigned from the congregation in April and left that fall to become the third State Secretary, the second from Pomona, a post he held until 1914.

At the recommendation of Crossfield, the congregation called Charles Rollin Hudson of Frankfort, Kentucky. Brackett wrote that Hudson was "a man who would have made his mark in any walk of life, and who in his chosen vocation has proven of inestimable worth in the great work to which he has been called."⁹ Born and raised on an Indiana farm, Hudson studied at the College of the Bible (Lexington), Butler College (Indianapolis) and Indiana University where he was president of his class and received a degree in philosophy and ethics in 1897. His popularity was demonstrated at

⁷"Some Good Meetings," Christian-Evangelist (April 20, 1911) 559.

⁸M. D. Clubb, "Pomona (Calif.) Meeting," Christian Standard (April 22, 1911) 670.

⁹Frank P. Brackett, History of Pomona Valley (Los Angeles: Historical Record Co., 1920) 706.

a protest meeting held at the Frankfort church in which it was voted unanimously to ask the Hudsons to withdraw their resignation. But Pomona "bore the reputation of being the strongest church at that time among Disciples on the Coast,"¹⁰ an opportunity Hudson did not want to pass up. He began on October 1, 1911, and presided over the congregation's fourth straight decade of growth.

In his first of several articles written on Pomona, Hudson reported on a week of evangelistic meetings held early in 1912, in which 22 additions to the congregation were gained. He concluded,

This is a great church. It has an abundance of talent and everybody is willing ... Our city is growing in every direction and this gives something for the personal workers to do to bring the new people into the church and Sunday School.¹¹

The congregation's work of evangelism was not limited to Pomona however. Willis Myers and Pyrl O. Gates of the congregation helped to found First Church of Christ at Brawley early that same year. (This church, renamed First Christian Church, still continues.)¹²

At the end of his first full year Hudson reported 73 additions. More than \$15,000 was raised for all causes, including \$4,700 for the building debt. The Sunday school averaged 416 participants.¹³ To accomodate the

¹⁰Charles Rollin Hudson, "Forty Years a Minister of the Gospel" (Los Angeles: 1930)

¹¹C. R. Hudson, "A Wave of Evangelism," Christian-Evangelist (February 22, 1912) 274.

¹²"Church of Christ at Brawley, Calif." Christian Standard (March 2, 1912) 366.

¹³"Annual Reports," Christian Standard (February 1, 1913) 186. The membership is reported as 802 in this article, contrary to the Year Book [of the Disciples of Christ; various titles and publishers]. Statistics for the church appeared for the first time in the Year Book (1912): 550 members and a Bible school enrollment of 600 (see Appendix C)

increasing membership, Hudson initiated a change in the structure of the board to increase the number of elders from two to four and the number of deacons from eleven to eighteen.

Early in 1912 the "Men and Millions Movement" reached Pomona. Begun by the Foreign Christian Missionary Society in an effort to raise \$1,000,000 for overseas work, the program was joined by most of the major agencies of the Disciples of Christ and the goal was expanded to \$6.3 million. The final phase of the campaign was combined with a "War Emergency Drive" to help ease the financial crisis of the churches brought about by the wartime economy.¹⁴ At the inaugural banquet Pomona (evidently for the Southern California area), four hundred members of the congregation and Disciples in the vicinity gathered with missionaries from five foreign countries. Dr. A. E. Cory presided and W. F. Holt of Redlands pledged \$10,000 to launch the campaign. Pomona gave approximately \$3,500 in 1918-19, the only two years for which the records show gifts from the congregation.¹⁵ An "every member canvass," promoted in connection with the Movement, was tried in 1913 with very effective results. The number of pledges to the church increased from 176 to 425.¹⁶

¹⁴Lester G. McAllister and William E. Tucker, Journey in Faith (St. Louis: Bethany Press, 1975) 336f.

¹⁵Year Book (1919, 1920)

¹⁶"Annual Reports," Christian Standard (February 7, 1914) 232.

APPERSON SENT OUT

Hudson impressed the people as a "strong missionary pastor" whose motto was, "as much for others as ourselves."¹⁷ Early in his ministry two crucial events greatly stirred the already considerable missionary interests of the congregation. One involved a departure; the other, an arrival. The first occurred in 1913. In the previous year, the Women's Missionary Society had adopted Mrs. Bessie Farrar Madsen in India as its own Living Link, the fourth within the congregation, including the Waterses' two and Dr. Pickett. (According to Shepherd's letter in ch. 2, the women began supporting a missionary during his ministry.) Then on February 2, 1913, the Board voted unanimously to support one of its own; Edith (also spelled "Edythe") Apperson had volunteered as a missionary during a previous visit by the Moons from Bolenge, Congo.¹⁸

Inasmuch as Miss Edythe Apperson, one of the capable and devoted members of this congregation has volunteered for service in the land of the Congo in Africa, and in the confidence that the church would rejoice to send her out to the needy field, and would be greatly blessed in so doing, we therefore recommend, that a call be extended to her by the Official Board of the Church, and that request be made of the F.C.M.S. [Foreign Christian Missionary Society] that she be sent out under their supervision to do such work as may be needed, and as she may be found capable of doing.

And furthermore, that we pledge the Foreign Christian Missionary Society to pay at the rate of \$600.00 per year for her support, should such services be rendered.¹⁹

¹⁷Mrs. Grant Pitzer, "Missionary Department of the First Christian Church, Pomona Calif. From 1943-1953," n.d., church archives, 3.

¹⁸C. R. Hudson, "The Great Pomona Church," Christian-Evangelist (April 17, 1913) 546.

¹⁹Official Board minutes, February 2, 1913.

Pledges for \$600 were raised in the following month and Apperson was sent out early in April. The Pomona paper reported on her farewell reception given at the church:

Miss Edith Apperson of the First Christian Church, who recently volunteered to go as a missionary to Africa, ... is to sail on Saturday, April 19th, for Antwerp, Belgium, where she will join Mr. and Mrs. E. R. Moon, and accompany them to Bolenge in the Congo country.

On Wednesday evening, the Christian Church and Sunday school tendered Miss Apperson a farewell reception, and the auditorium of the church was filled with an audience of enthusiastic friends who wished to have a part in the chorus of "God Speed" accorded to Miss Apperson ...

Mrs. Annie Paul Cason led an impressive devotional service.

Miss Apperson's address was eloquent in its simplicity and earnestness. She said, "Friends, I know you won't expect me to make any great speech tonight; my speech will come when I return. I have no speech to make, but I am glad to have this opportunity to express to you my deepest gratitude for all that you have done for me. ...

"I ask that you will remember that I am happy to be considered worthy of serving my Master in the foreign field. I cannot tell you the joy that has come to me since I volunteered to give myself to the Master. I want you to feel that the work in Africa is not my work, it is your work, and it is the work of Jesus Christ.²⁰

Speakers at the reception included Robert H. Orr, Sunday school superintendent; Anne W. Cason, teacher of the Philathea class to which Apperson belonged; J. B. Stoker, missionary treasurer of the congregation; and Hudson, who stated:

Friends, this is one of the very, very happy hours of my life, that I am the pastor of a church in a service like this in which one of our members is being set apart to go to the mission work on the other other side of the globe. As I look into the faces of this audience, I am reminded of the day in the church at Antioch, when the Lord said: "Separate me Saul and Barnabas," and what that going out has meant none of us can estimate. We are unable to estimate tonight what may be the results upon this church and upon Africa, of the going out of Miss Apperson, God alone knows.²¹

²⁰Pearl K. Baughman and Donald F. West, History of the First Christian Church of Pomona (Pomona: First Christian Church, 1942) 48.

²¹Baughman and West, 49.

Clubb gave the closing prayer and refreshments were served in the social hall where the gifts were presented to the new missionary.

The Wednesday evening reception with five hundred people present was just one event in a "great week," as Hudson termed it. On March 20 there were 693 in Sunday school, 143 in the men's class taught by Hudson, 129 in the women's class taught by Annie Paul Cason, and 63 young men in the Baraca Class taught by C. O. Baughman. On Tuesday evening Judge Wilbur of Los Angeles addressed 150 men on "The Relation of the Juvenile Court to the Red Light Districts in the City." One thousand persons came to a Thursday evening concert given on behalf of flood victims in Ohio. Preparations were made for an evangelistic meeting in April. "But nothing has been done to stir our people to great enthusiasm and prepare us for an evangelistic campaign like the going out of Miss Apperson to the Congo."²²

SCHOOL OF MISSIONS

The second event was the arrival of Royal and Eva Dye, retired missionaries from Africa, in 1915. For reasons of climate and health, a large number of missionaries chose to retire in Southern California. As a result, there has always been a strong interest in missions in the region. Of these retired missionaries, Royal and Eva Dye were the best known and most influential. Cole states of Dr. Dye,

We suppose he has done more to interest the rank and file of the Christian Church in supporting foreign work than any other individual. Mrs. Dye was no less and influence wherever she went and particularly in Southern California.²³

²²Hudson, "The Great Pomona Church."

²³Clifford A. Cole, The Christian Churches (Disciples of Christ) of Southern California (St. Louis: Christian Board of Publication, 1959) 194.

The Dyes were ordained on January 15, 1899, married on January 16 and sent to the Congo on January 17! Both had to cut their young careers short for health reasons, Eva in 1907 and Royal in 1911. Offered the head position at a large hospital, Dr. Dye chose instead to be a field representative for the missionary society. Advised to live outdoors as much as possible, the Dyes settled in Pomona and were warmly received by Hudson who asked Eva to help develop a greater missionary interest in the congregation. Thus the "School of Missions" was born.

The whole church came early Sunday evenings, studying, each one in one's own age group. Little children studied children in other lands, making replicas of the life in that land and playing games of that land. Adults became intelligently concerned about the life and problems of other people in other lands than their own.²⁴

The first school, held in 1916, focused on India and culminated in a community pageant depicting life in that country, assisted by Adelaide Gail Frost, a retired missionary who had served there. The method was so successful that it was repeated year after year and was soon picked up by other congregations and denominations, known in some churches as the "School of World Friendship." Held normally on five or six Sunday evenings in January and February, for more than fifty years, the school contributed greatly to the education of children and adults in Pomona. Many older adults today can remember well singing "Jesus Loves Me" in Lonkundo or pointing out a missionary station on a map as a child.²⁵

The School of Missions was only one means by which missionary education was carried out in the church. Sister Dye also organized a "Life

²⁴Polly C. Dye and Maragret Heppe, In His Glad Service (Eugene, OR: Northwest Christian College, 1975) 115.

²⁵George and Margaret Reeves, personal interview.

Recruit" list of all members who pledged themselves to some form of Christian service. The list was kept on a flag that collected 39 names over several years and hung at the front of the church. Some of these went into full-time service while others were (and some still are) active leaders of the congregation.²⁶ During Hudson's term as State Secretary (1920-25), Mrs. Dye was the "life recruit secretary" for all of southern California, "enlisting young people for the college (California Christian College) and for life work in the ministry and for the missionary field." Mr. and Mrs. W. H. Akers of the Pomona congregation provided her salary.²⁷

The evangelistic meeting in April, 1913, was led by R. W. Abberley of Cincinnati and lasted four weeks. Music was provided by Waters' choir of fifty voices. Ninety persons responded to the invitation. "Many more heard the evangelist and went away entertaining kindly feeling for the Christian Church and the plea we are making." Converts from such meetings typically did not remain long in the congregation, a fact of great concern to the church. In this campaign, however, ninety percent of the additions came out of the Bible classes and Sunday school. It was hoped that this would produce more lasting results. Hudson concluded, "This great church is now thoroughly imbued with both the missionary and the evangelistic spirit."²⁸

Abberley wrote of the same meetings,

We have a great church in Pomona and a great leader of the forces. Brother C. R. Hudson is a prince among his brethren. ... No

²⁶Pitzer, 5.

²⁷C. R. Hudson, "Administrative Summary," The Disciples in Southern California <or> Fifty Years of Christian Church Development (Historical Committee of the Convention of the Southern California Christian Churches), 39.

²⁸C. R. Hudson, "Abberley at Pomona," Christian-Evangelist (May 29, 1913) 743.

church on the Pacific Coast is doing a more effective work for the cause of Christ at home and abroad than Pomona. Their great Bible school is a power for God in this whole region. ... The church has a magnificent building and its members in spite of great losses from crop failures are increasing remarkably their benevolence.²⁹

The disastrous freeze of 1913 did in fact delay the collection of pledges, though there was an increase of one hundred percent in giving to missions and benevolent causes in 1913. By the time the full impact of the freeze was felt two years later, the church had to borrow \$1,000 to pay its bills.³⁰ That giving did not suffer more may in part be attributed to the use of the "every member canvass" which produced \$9,000 in pledges in 1914 (see Appendix C).

The congregation now had six living links: Apperson, Pickett, Madsen (Women's Missionary Society), Moon (Waters), Wood (Waters) and W. S. Crockett, a home missionary. Some accounts mention two additional home missionaries but do not name them.³¹ As a result of these commitments, the congregation was entitled to two more life directors of the Foreign Christian Missionary Society (in addition to G. Waters). C. O. Baughman and J. B. Stoker were chosen to fill the positions.

Two more missionaries were sent out during Hudson's ministry. Nina DuPee left for China in 1918 where she remained until forced to return in

²⁹R. W. Abberley, "Abberley at San Bernardino, Cal.," Christian-Evangelist (June 5, 1913) 773.

³⁰Trustees minutes, September 7, 1915 and Official Board minutes, October 3, 1915. Cf. Pomona Centennial Bicentennial Committee, Pomona Centennial History (1976) 86. Hudson states that there were two freezes, 1912 and 1913 (Baughman and West, 50) Cf. Esther R. Cramer, The Alpha Beta Story (La Habra, CA: Alpha Beta ACME Markets, 1973) 25.

³¹Leonard G. Thompson, "An Efficient Church at Work: Story of the Activities of the Great Pomona Church," Christian-Evangelist (October 29, 1914) 1400. Cf. Baughman and West, 88 and Brackett, 707.

1923 by the failing health of her father.³² Dr. George Mosher married Edith Apperson while she was home on furlough, and both went to Africa in 1919.

DuPee can be cited as a classic example of the influence of the missionary zeal in this period. Arriving in Pomona in 1905 as a small child, one of her first memories of the church was the efforts made in the Sunday school to raise money for Dr. Pickett. As a teenage girl she was active in a missionary circle led by Sarah Dillman. The missionary interests of Clubb and Hudson also made an impact on her life, but the greatest influence was exerted by the Dyes and Apperson. It was at a Wednesday night prayer meeting to which Apperson spoke that DuPee volunteered for service. She enrolled in the Pomona Valley School for Nurses and following her graduation in 1916 went to the College of Missions in Indianapolis with the support of the Philathea Class, of which she was a member.³³

LEADERSHIP IN CHRISTIAN EDUCATION

In addition to evangelism and missions, exemplary work was being done in the field of Christian education. Dr. Winfred E. Garrison, founder of the Claremont School for Boys (now Webb School) in 1913, joined the staff part-time November 15 that same year as the Superintendent of Religious Education until "an efficient man" could be found to work full-time.³⁴

³²Lois Anna Ely, Disciples of Christ in China (Indianapolis: United Christian Missionary Society, 1948) 31. Cf. Charles T. Paul, The Call of China (Indianapolis: College of Missions, 1919) 99.

³³Letter from Nina G. (DuPee) Hoyne for Timothy Recognition Day, October 11, 1959, Book 6A, church archives. DuPee was the fourth of nine women to graduate from the nursing school. The other eight, in order of graduation, were: Opal Chain (Richardson), 1907; Louise Davis (Mertz), 1911; Lula Poling (Wade), 1911; Minnie Poling (Beesley), 1916; Mildred Jackson (Parker), 1916; Isabel Pierce Melton, 1923; Marie Wade (Rivers), 1926; Marietta Schaper (Herbert), 1930. Book 6A.

³⁴Official Board minutes, November 7, 1913.

Garrison helped organize a "Bible institute" which enrolled 25 people its first year and 30 in the second year.³⁵ Garrison was joined in Pomona by his father, James H. Garrison, editor-emeritus of The Christian-Evangelist.³⁶ Both Garrisons were elected honorary elders of the congregation. W. E. became the Dean of the Disciples Divinity House in Chicago in 1920, after which his father also left Pomona. In Chicago W. E. became one of the leaders of Disciples liberalism (see below). Two of the giants in the history of the Disciples of Christ, their presence in Pomona was undoubtedly felt by the church.

Frank B. Ward was called as full-time Director of Religious Education in March, 1914, the first full-time DRE in southern California.³⁷ Ward told children's stories in worship and began teacher training classes in October of that year. At the Saturday afternoon "Young People's Congregation" moving pictures were shown on a variety of subjects--biblical, historical, etc.--with Ward giving the commentary. Four hundred children from the community attended these Saturday sessions in the fall of 1914,³⁸ and by the following spring one report lists the attendance at one thousand.³⁹ This proved to be an effective tool for bringing children into

³⁵"1913 Achievements of 'Churches Alive,'" Christian-Evangelist (February 5, 1914) 183. Cf. "Annual Reports," Christian Standard (February 7, 1914) 232.

³⁶J. H. Garrison founded the Christian Publishing Company and was the editor of The Christian-Evangelist and its forerunners for 43 years and then editor-emeritus for another 20. J. H. Garrison, Memories and Experiences (St. Louis: Christian Board of Publication, 1926), and William E. Tucker, J. H. Garrison and the Disciples of Christ (St. Louis: Bethany Press, 1964). Cf. Cole, 182f.

³⁷Cole, 116.

³⁸Thompson.

³⁹"A Well-organized Church," Christian-Evangelist (February 11, 1915) 182.

the Sunday school; by 1916 enrollment reached eleven hundred (see Appendix C). One hundred fourteen were enrolled in the Cradle Roll in 1914, indicating the strength in young families at that time.⁴⁰

Considerable work was done with the adults. Shortly after his arrival Hudson reorganized the "Loyal Men's Bible Class," and both the men's and women's classes had two hundred members by 1914.⁴¹ The "Young Married Folks Bible Class" (later known as the "Keystone Class") was organized in 1915 by R. R. McCleary ("Brother Mac"), who began many such groups throughout southern California.

A number of educational opportunities were also offered during the week, including the "Health Chautauqua" lectures (an outgrowth of a community health campaign), given on Monday evenings by Hudson with four to five hundred in attendance; the seminary Bible classes taught by Hudson and Ward on Tuesday evenings; and the Wednesday evening prayer meetings which provided information on such topics as the Men and Millions Movement and college opportunities for youth.⁴² The first planning retreat of the congregation, led by Hudson, Ward and Sister Dye, was held at Laguna Beach. Twelve members of the congregation attended an ecumenical missionary conference at Asilomar in 1917. (The conference was begun by the Dyes in 1913 and was strongly supported by the congregation on up to the seventies.) Brackett states of the educational program of the church,

Rev. Hudson has succeeded in working out a modern educational program that provides, not only for a thorough knowledge of the word

⁴⁰"Annual Reports," Christian Standard (January 30, 1915) 594.

⁴¹Thompson.

⁴²Thompson.

of God, but for training in Christian character and for service in various departments of Christian and philanthropic work.⁴³

Ward remained about two years and was replaced by T. Charles Miller who directed the educational work until Hudson left.⁴⁴ Miller was instrumental in beginning Boy Scout Troop 9. When the charter was not renewed in 1923, C. B. Swann reorganized the troop the following year as Troop 2 (now 102), the second troop to be formed in the Old Baldy Council. Ruth Miller, the wife of T. Charles Miller, organized a Camp Fire Girls group in 1920. Together with the other scouting groups formed in later years, the scouting program of the church became a vital part of its youth work.⁴⁵ Hudson also chaired the Southern California Bible School Committee and was given credit "for the movement which has meant much to the educational program of the churches" in the region.⁴⁶

Considerable work was also being done in the community. The congregation kept an emergency fund for hospital work and the poor. Hudson served as president of the Associated Charities Welfare League of Pomona, as president of the Red Cross of Pomona during the war, and attended the San Francisco meetings of the League of Nations. He also tended a lemon and orange grove for "recreation and diversion from his arduous work for humanity."⁴⁷

⁴³Brackett, 706

⁴⁴Hudson, "Forty Years."

⁴⁵Personal interview with Sidney Hunter and Zelma Haber. The Boy Scouts are first mentioned in the Official Board minutes of February 8, 1915.

⁴⁶Cole, 116.

⁴⁷Brackett, 707.

Hudson devoted his sermons solely to the New Testament and the personality of Jesus. He was "fond of expounding the Word"⁴⁸ and in a typical year gave 95 sermons, 30 special addresses, 42 sessions of the Men's Bible Class, 38 Bible institute classes, and 24 health classes, in addition to making 400 calls.⁴⁹ Congregation and pastor had much praise to offer each other. In comparing Pomona to other churches he had served, Hudson said "that he has never before found such a wealth of talent in any of them as in Pomona." One member wrote, "Mr. Hudson is a great pastor, and he lives in the hearts of his people."⁵⁰ Another wrote,

The church at Pomona, California, under the pastorate of Charles R. Hudson is one of the most active congregations in the brotherhood. It is now engaged in an evangelistic campaign conducted entirely by home forces. The whole congregation is organized under leaders as captains and a united assault is being made on the forces of evil. ... Pomona must be numbered among the great and flourishing churches of the Brotherhood."⁵¹

The "Fife brothers team" conducted an evangelistic meeting from April 2 to May 7, 1916. Sponsored by the Pomona Ministerial Union, the campaign was held in a large tent on Garey Avenue and added 144 new members to the church roll.

George Waters, one of the congregation's leading benefactors, died in 1917. His nephew, Arthur E. Waters, who also was very gifted musically, directed the choir for the next few years. In lieu of salary he was given a ring engraved, "C. C. Choir."⁵² Mrs. Raymond Davis became the organist from 1917 to 1918 and again from 1910 to 1944. In 1918 the Hudsons

⁴⁸Thompson.

⁴⁹"Annual Reports," 1915.

⁵⁰Thompson.

⁵¹"A Well-organized Church."

⁵²Personal interview with Helen (Waters) Bamber and Art Waters, La Verne, CA, August 4, 1982.

traded pastorates, homes and cars with George A. Miller of the Ninth Street Christian Church in Washington, D.C. for a period of five months.

The congregation responded to the financial crisis of many churches during the war by raising \$3,119 for the War Emergency Fund in 1918. The "Women's Federation" made 23 quilts, and the "Red Cross unit" made 549 garments, 75 shoulder cases, and 200 to 300 "comfort bags" in addition to raising \$313. Despite ~~\$6,381~~ paid to the building fund,⁵³ the debt, which then stood at \$40,000, had to be re-financed during the war.

In the five years of this decade for which there are records (1911, 1912, 1913, 1914, 1916), the congregation gained 562 members, most of whom came in evangelistic campaigns. The membership in 1910 was 557, in 1920 it was 769,⁵⁴ a 38 percent growth in ten years. The city of Pomona grew from 10,207 in 1910 to 13,505 in 1920, a 33 percent growth. Thus the congregation continued to grow faster than the city, even if not so spectacularly as gross numbers of additions might seem to indicate.

Financially, the receipts of the congregation for local causes increased from \$5,800 in 1910, excluding capital expenses, to \$15,000 in 1918; they reached approximately the same figure in 1920 after a decrease in 1919.⁵⁵ Giving to outreach causes increased from \$2,500 to \$6,400 over the same period. While the congregation ranked fourth in membership among southern California Disciples throughout most of the decade, its giving to outreach was first in the region for three separate years (1911, 1913 and

⁵³"Annual Reports," Christian Standard (February 1, 1919) 436.

⁵⁴See Appendix C. Baughman and West state that the membership in 1920 was 854.

⁵⁵See Appendix C. Capital receipts are included in these figures and account for the great variation.

1920) and never dropped below third. Beginning in 1914, the first year total contributions were tabulated, it ranked among the top twenty congregations in North America through 1920 with one exception (1919) and reached eighth place in 1920. This was a decade when the congregation financed a \$75,000 building! Further, of 24 missionaries going out from southern California between 1891 and 1938, six were from Pomona: Hoblet, Apperson, DuPee, Mosher, Williams, and Wing (these last two will be mentioned below). Four of these six were women, witnesses to the dedication and zeal of the women's organizations in the church. In short, the church at this time was very healthy and very mission-oriented.

MORE CAMPAIGNS AND MORE MISSIONARIES

Hudson resigned his pastorate in 1920 to become the fifth secretary of the State Missionary Society (the third from Pomona!). He left in September, and Samuel G. Buckner began as the tenth minister of the congregation in January, 1921. A new decade opened in a world which had undergone significant changes since the close of the World War.

Although few of the effects of the first World War upon our church can be found (excepting the Honor Roll of those who served in the armed forces, of course), the tremendous changes in outlook and appreciation of spiritual values which this conflict provoked were to be felt in the church's post-war experience. To look back from the time in which we live to the period prior to 1920 is to enter a radically different atmosphere of Christian life and thought. Preoccupied with affairs of the world, and later to be overwhelmed and profoundly dismayed by the problems of the great depression, the people to whom the church appealed so forcefully before the war failed to respond with the same buoyant enthusiasm to the imperatives which had become almost standard up to that time. In a sense, the local church in the twenties and thirties, in common with most American Protestant churches, has done well to hold positions which had been previously won. The record shows that, by and large, the local fellowship has done this, and more.⁵⁶

⁵⁶Baughamn and West, 53.

The first major event during Buckner's ministry was an "Evangelistic Congress" beginning February 15, 1921, for pastors and evangelists of the area. In his new position as State Secretary, Hudson presided over the congress (and was probably the organizer of it) and Charles Reign Scoville was the main speaker. The theme of the congress was "Controversies erect walls; conferences build bridges." Morning and afternoon sessions were offered on evangelistic themes and methods. There was a consensus at the conference that the church was getting back to the teaching, practice, spirit and passion of the Apostolic Church. A resolution was passed unanimously commending the event as worthy of consideration of all state organizations as a means of increasing evangelistic zeal. Ministers went away with a new sense of awakening and Scoville stated that a "new chapter of Acts [has been] written here at this conference." A goal was set to win one million new souls in southern California in the next five years.⁵⁷

Scoville also conducted a campaign for the congregation. Like other "big name" evangelists, he brought his own team of assistants, including a youth worker and an organist. The campaign was financed by free-will offerings, and some members resented the amount of money the campaign was taking out of the congregation.⁵⁸ Largely as a result of his effort there were 337 additions to the church that year, bringing the membership the membership to a peak of 1009. The sudden increase, however, did not prove solid, and membership declined every year thereafter until 1927 when it reached a low of 558; this was two hundred below the figure for the year

⁵⁷C. R. Hudson, "Evangelistic Congress," Christian-Evangelist (March 10, 1921) 285. Cf. C. R. Hudson, "Pomona Evangelistic Congress," Christian Standard (March 5, 1921) 1990.

⁵⁸Bamber and Waters.

before the peak.⁵⁹ While this drop can be attributed to a number of causes (see below), it indicates that sudden increases gained by such methods may not prove greatly beneficial in the long run.

The year 1921 also brought a great financial boom to the church, largely because of the arrival of some well-to-do Texas oil families. Receipts more than tripled those of the previous year. (Although Hudson recalled that the building debt had been paid by 1920, a large portion of this increase probably went towards the debt.) In 1922, however, income dropped to a figure only slightly above that of 1920 and fell significantly lower in 1923 and 24 (see Appendix C). In fact, the first twenty years for which there are financial records show a great deal of up and down movement before there is a period of gradual growth.

In the fall of 1921, the church called A. L. Haley to minister to youth and Cynthia Pearl Maus to work in Christian education. A staff member of the Education Department of the United Christian Missionary Society from 1919 to 1931, Maus took a sabbatical for one year "to try out some plans in church school efficiency."⁶⁰ During that year in Pomona she reorganized the work with women and with youth. The new Women's Department combined the previous separate societies into one fellowship having seven divisions, each with a vice-president at the head. The seven included Religious Education, Missionary Education, Civics and Social Service, Literature, Music and Art, Social Life, Motherhood and Home-Craft, and Aid Mercy and Relief. Annie Paul Cason was the first president of the new organization, which had as its purpose:

⁵⁹See Appendix C, cf. Baughman and West, 53.

⁶⁰Pitzer, 6.

- to federate all the women's work of the church into one program
- to train members for service in the church
- to reach unchurched women and enlist them for service.

The fall program quarterly of the department was dedicated to Maus, "our patron saint ... who led us out of old paths into new ones."⁶¹

The youth were organized in a similar fashion and Margaret Gleason (Reeves) was persuaded by Maus to be the new president. The ability of Maus to get things done is aptly described in the nick-name given her by the youth, "Cynthia Pearl Maus, the wild-eyed boss."⁶²

A banquet in the fall of 1922 celebrated the first year of the new Women's Department. The 250 women present pledged \$2,800 to the church budget. In 1924 the women gave \$1,400 to missions (\$1,000 to Madsen) and \$2,968 to special offerings.⁶³ In October of the same year, they made 1008 calls for the church.⁶⁴ Mrs. Grant Pitzer was secretary of the Southern California Woman's Missionary Society from 1922 to 1925⁶⁵ and served on its board for twelve years. In short, the women continued to have a strong presence in Pomona and the region.

In addition to the Dyes, another missionary family whose name was legendary among Disciples came to Pomona: Dr. Albert L. Shelton, his wife Flora Beal, and their two daughters, Doris and Dorothy. While serving in Tibet, the Sheltons had been attacked by bandits in 1920; the three women escaped by Dr. Shelton was taken hostage for two months. He was

⁶¹Women's Department Quarterly," fall 1921, church archives.

⁶²George and Margaret Reeves.

⁶³"Women's Department Directory," 1924, church archives.

⁶⁴Weekly Messenger of the First Christian Church," November 16, 1924, church archives.

⁶⁵Two other women of the congregation to hold this position were Mrs. Harry Hayes (1937-40) and Irene Riggle (1946-49).

eventually released in very poor physical condition and reunited with his family in China. At this time they came to Pomona to recuperate. In 1921 Dr. Shelton returned to Tibet, while Mrs. Shelton went to Calcutta. The girls remained in Pomona with their grandparents. On February 17, 1922, Dr. Shelton was shot and killed in another attack by bandits. The difficult task of informing his parents and daughters fell to Buckner. Mrs. Shelton returned to Pomona and was an active member for a number of years.⁶⁶ Three years later Amanda Wing went out to Tibet. This woman of great courage and faith (who later married Dr. Ivan Wohrley) was the last member of the congregation to become a missionary for 35 years.

Three other occurrences in 1922 were more joyful. Tessie Williams was sent from the congregation to the Congo and was personally accompanied by Dr. Dye, making his first visit to the country he loved since his return from there in 1911. Williams spent seven years on the field in two terms of service, but was unable to return to Congo a third time for health reasons. After serving in what many North Americans would consider uncivilized areas, she was brutally murdered in her own apartment in Pomona in 1975, a great tragedy and irony.⁶⁷

Dr. Peter Ainslie, founder and President of the Association for the Promotion of Christian Unity, came to Pomona to lead a conference on evangelism and spiritual life enrichment in April, 1922. The event was well received.

⁶⁶Baughman and West, p. 55, cf. McAllister and Tucker, 321f.

⁶⁷"Retired Missionary Slain," Disciple (January 18, 1976) 22. In addition to her work in Africa, Williams was sent by the U.S. government about 1945 to the Amazon basin in Brazil as a public health nurse. Pitzer, 21.

The Men's Bible Class begun by Hudson had an average attendance of 425 in May of 1922, and is the achievement for which Buckner is most widely remembered. The class, which had become a nondenominational venture and had its own newsletter, met at the YMCA to accomodate the large numbers. Such Bible classes had become very popular in the country in the period from 1915 to 1925. Among Christian Churches in southern California, the Buckner Bible Class was second only to one which had 2,000 members at First Christian Church in Long Beach.⁶⁸

Ray H. Crittenden became the first paid choir director in March, 1920 (receiving \$75 per month) and also formed male and female community choruses which drew heavily on the voices of First Christian Church. In February of 1924 the church choir, dressed in 1776 costumes, gave a "Colonial Musical" which brought in \$90 towards the purchase of chimes for the organ. The effort to raise \$300 for the chimes was completed in the spring of 1928 when the choir served a turkey dinner at \$5 a plate.⁶⁹

The musical talents of the congregation found further expression in the church orchestra, organized in 1923 under the direction of E. L. Dreher; members included Mr. and Mrs. J. F. Lamp, Hazel Sanders, Josephine Ray, Myrtle Findlay, Alma Cathcart, Harold Hayes and Lewis Leezer. The group played for the Men's Bible Class, Sunday evening services, the Keystone Class, special occasions and even for other churches now and then. Also that year, Byron Burditt, who directed the choir for a short period of time, was employed as Pastor's Assistant and Financial Secretary, serving until

⁶⁸Cole, 129.

⁶⁹Baughman and West, 56f, cf. Christian Call, April 1 and May 7, 1926. Crittenden is listed as the musical director on a church letterhead, dated October 21, 1921.

1927. The basement of the church was remodeled late in 1923 on a \$2,500 loan.

SPLIT

But the Buckner years were not without controversy. In the spring of 1924 a group of "fundamentalists" withdrew from the congregation and formed the Pasadena Street Church of Christ (now North Towne Avenue Church of Christ). Sixteen members of the new group met in the home of H. J. Tuttle and elected J. O. Wade, A. E. Waters (former choir director and elder of First Christian Church) and A. C. Gerrard (a former deacon) as elders and Tuttle, George Austil, Marion Butcher, Antone Peterson and H. P. Williamson as deacons. Evangelist C. C. Root led the group,⁷⁰ but Gerrard, who had been involved in the 1903 dispute (see p. 37), was the principal lay leader and financial contributor. This division was one of several hundred that took place across the continent throughout the first half of the twentieth century as the result of a theological and ecclesiastical dispute

⁷⁰"Officials are named for new Pomona Church," Progress (March 20, 1924). Gerrard, Waters, Tuttle, Butcher, Austil and Peterson appear in the 1921 "Directory and Handbook of the First Christian Church" and with other members of their families, represent 21 members of the congregation. Root administered a special fund, known as the "Clarke Fund," set up for the purpose of establishing congregations loyal to the restoration cause. The fund was established by the Christian Standard in Cincinnati, the voice of the independent movement. In California, this fund was greatly aided by Gerrard, who had become quite well-to-do. "Opportunities Everywhere," Christian Standard (August 4, 1923) 1290; cf. A. C. Gerrard, "Evangelistic Rally on Pacific Coast," Christian Standard (December 13, 1924) 272. Gerrard was ordained two years after the split and worked as assistant pastor at a number of Christian Churches, giving up the grocery business. "A. C. Gerrard," obituary, Christian-Evangelist (November 26, 1942) 1291; cf. "California Men Ordained to Ministry," Christian Standard (January 25, 1930) 88.

between conservative and liberal groups. The former adhered rigidly to "the plea" for the "restoration of primitive Christianity" and opposed the latter's use of new methods of biblical scholarship, the formation of the United Christian Missionary Society as well as other cooperative agencies, and involvement in ecumenical organizations. The cooperative group

...emphasized the freedom of the Disciple heritage as exemplified in anti-creedalism and the opposition to ecclesiastical authority. ... It celebrated the historic devotion to the unity of all Christians through the downplaying of sectarian distinctions. ... It reinterpreted restorationism; in place of an absolute pattern for the church it looked to the New Testament for the spirit of the apostolic community⁷¹

This new Disciples "liberalism" was led nation-wide chiefly by four men, including W. E. Garrison.⁷² Though both Garrison and his progressive-minded father had moved away from Pomona prior to the split, such dynamic leaders could not have served in the congregation as long as they did without their influence still being felt.

Buckner was clearly within this liberal camp. In 1917, when the conservative-liberal debate was at its peak nation-wide, Buckner wrote for The Christian-Evangelist that we must rely on "Spiritual Essentials" (author's emphasis) rather than "Doctrinal Essentials."⁷³ Such a view did not meet the requirements of the leaders of the new congregation who called for

... no book but the Bible, no creed but Christ, no name but the divine Jesus Christ, and no authority but his Word, the New Testament, ... We, the Church of Christ, plead for a restoration of New Testament

⁷¹Ronald E. Osborn, "Theology Among Disciples," in George G. Beazley, Jr. (ed.) The Christian Church (Disciples of Christ): An Interpretative Examination (St. Louis: Bethany Press, 1973) 104f. See pp. 101ff for more information on Garrison and the other leaders of Disciple liberalism.

⁷²See pp. 41 & 59f for Garrison's involvement in the Pomona congregation.

⁷³S. G. Buckner, "The Practical and the Theoretical in Religion," Christian-Evangelist (November 1, 1917) 1193.

Christianity minus human creeds and denominational organizations. We believe the church revealed in scripture is sufficient and should be reproduced today.⁷⁴

The denominational organization principally opposed by the independent Christian Churches was the United Christian Missionary Society, formed in 1920 to consolidate the missionary and benevolent efforts previously conducted by several societies of Disciples. All the "foreign missionaries" of the Christian Church before 1920 and many "home missionaries" had been supported by one or another of these societies and their work now continued through U.C.M.S. As a matter of principle the societies reported their work to the general convention (after 1919 called the "International Convention of Disciples of Christ"). Through the first two decades of the century conservative Disciples had been dismayed at reports of liberalism on the part of a few missionaries, and particularly at charges that some were practicing "open membership"—i.e. receiving into their churches persons who had received baptism by forms other than immersion. To the opponents of liberalism, the U.C.M.S. (which they nick-named "you see a mess") became the symbol of all that they feared and hated. Continuing support of the cooperative missionary program through the central organization by the Pomona congregation during the Buckner years gave heavy emotional impetus for the fundamentalist group to withdraw.

The Pomona newspapers expressed disapproval of the action taken by the dissenting group. In an apparent reference to Root's sermon topic on the Sunday following the split, "The Gospel for 1924,"⁷⁵ the Progress quoted the

⁷⁴Lewis C. Mick, "Church of Christ, N. Towne Ave.," Progress Bulletin (July 30, 1938)

⁷⁵"Officials are named."

Reverend Edgar Daugherty of the Los Angeles First Christian Church:

"The continuous talk about a 'Gospel for this age,'" said Rev. Daugherty, "must be taken with a large measure of salt. The church, originally commissioned with the Gospel of God's love, shortly forgot how to love, and began to argue, began to learn how to dispute, how to organize rather than how to love and serve."⁷⁶

In another editorial the following week, the Bulletin commented that amidst all the problems of the world,

... the churches of Christ are quarreling over silly and immaterial creeds. What does the virgin birth matter in the face of the need for the Golden Rule? Why quibble over the origin of man when the destiny of man may be turned upward by the Sermon on the Mount?⁷⁷

Though painfully visible, the exodus from First Christian was not large. Only seven names from its 1921 membership list appear on the 1933 membership list of the Church of Christ.⁷⁸ At least one of the families, that of A. E. Waters, returned to First Christian a couple of years after the split.⁷⁹

Despite the dissension, Buckner was quite popular. Five hundred people gathered to honor the Buckners at their farewell dinner in January, 1925. The church board and Men's Bible Class unanimously approved

⁷⁶"Emphasis in Wrong Place," Progress (March 24, 1924)

⁷⁷"Gospel Needed," Bulletin (April 1, 1924)

⁷⁸"Directory and Handbook of the First Christian Church," Pomona, April, 1921, church archives; handwritten membership list of North Towne Avenue Church of Christ, 1933, North Towne Church of Christ church archives. 174 names appear on the latter.

⁷⁹Christian Call (January 7, 1926) As an interesting postscript, Charles Hutsler (see below) gave the dedicatory sermon of the new Church of Christ building built in 1929 and the name was changed to East Side Christian Church. It is quite possible that this may have been part of an effort to heal the division between the two congregations. If so, the effort was short lived. "Dedication Program for East Side Christian Church," advertisement, Progress (September 29, 1928) A third building was built a block away on North Towne in 1936 and the present name was adopted. Mick.

resolutions expressing deep appreciation for Brother Buckner's service. In the community he "enjoyed here a degree of popularity unusual to men of any profession."⁸⁰ Buckner left in March to go to Ft. Smith, Arkansas, but was forced to leave the ministry later that same year for health reasons.⁸¹

A. R. Liverett of Walla Walla, Washington, arrived in April, 1925. During his ministry some changes were made in the morning worship. Following the visit of Dr. W. S. Lockhart, Director of the Church Life Foundation, the written orders of worship of the Foundation were used and well received. Worship was no longer a performance it was felt, but an orderly service in which all could participate. The "Finest of old hymns" were selected and the Lord's Supper was moved after the sermon as the climax of worship.⁸² New robes were purchased for the choir and worn for the first time on Easter of 1927, giving "greater dignity and beauty" to the service.⁸³ The choir not only looked good, it sounded good enough under Crittenden to take first place in choral competition. The choir was not alone in receiving honors that year. Liverett was awarded an honorary Doctor of Divinity degree by Spokane University and gave the commencement address on June 10, 1926. Liverett also chaired the search committee for the new State Secretary to succeed Hudson.⁸⁴

⁸⁰"Half Thousand Gather in Notable Farewell for Rev. and Mrs. Buckner," newspaper article, church archives.

⁸¹Buckner sold life insurance and was vice president of a bank for a number of years before his death at age 55 in 1940. "Samuel G. Buckner, Former Pastor, Dies," Christian-Evangelist (May 9, 1940) 512.

⁸²A. Reid Liverett, "The Foundation is Bearing Fruit," Christian-Evangelist (March 31, 1927) 479.

⁸³The previous director, Arthur Waters, had opposed the use of robes because it was too much "like the Catholics." Bamber and Waters.

⁸⁴Christian Call (December 11, 1925; April 22, May 14, 1926).

The weekly newsletter, The Christian Call, began publication in 1925. The paper was to help "coordinate the various activities of the Church and promote the missionary interest of the kingdom."⁸⁵ A \$.50 subscription fee per year was requested. In October, 1925, a new Wednesday night program was begun in which the congregation gathered for dinner followed by a half hour Bible study or guest lecture, board or committee meetings and choir rehearsal. These dinners were organized by Clara Vaughn and the proceeds from the \$.35 charge were used to finance the greater portion of the newsletter, mailed to 450 households.⁸⁶

The work begun in Christian education under Hudson and Ward continued to expand under Liverett and Burditt (the Pastor's Assistant). In 1925 the congregation led Pomona in church school attendance, averaging nearly five hundred. In addition, the School of Missions averaged close to two hundred on Sunday evenings. Burditt conducted teacher training classes and twenty teachers attended the Pomona Valley School of Religious Education held one night a week for ten weeks. When Kenneth Taylor, a member of the Baraca class, died in 1925, his fellow members pledged to give \$65 a year of five years to support the education of anyone from the church entering Christian service. In a national exam conducted by the Religious Education Department of the United Christian Missionary Society, the Pomona Sunday school was rated second in California and the class of senior girls taught by Mrs. G. E. James scored highest in the U.S. Rachel

⁸⁵Christian Call, 1:1 (September 12, 1925) Though reported to be popular, the newsletter was not continued after publication was stopped for the summer.

⁸⁶Christian Call (October 2, 1925; June 10, 1926)

Tyson, daughter of Hattie Tyson (a Sunday school teacher), had the best grade in the nation.⁸⁷

A new constitution and by-laws were adopted in the spring of 1926. The new structure called for nine departments; Worship, Religious Education, Evangelism, Missions, Pastoral Oversight, Church Sociability, Community Service, and Property. The department heads made up the pastor's cabinet, which met once a month. The board consisted of two elders and twelve deacons (to serve 790 members!).⁸⁸ The first paid secretary, Lillie B. Nichols, was hired March 1, 1926, with Brother and Sister W. H. Ackers paying the \$100 a month salary (as they had done for Eva Dye when she was on the staff of the State Society under Hudson).⁸⁹

The fiscal year of 1925-26 was a mixed year for the church financially. The \$2,500 borrowed in 1923 had still not been paid and more money had to be borrowed to pay the bills. In order to encourage members to pay their pledges, the board voted in March to send each member a complete list of all members, the amount they had pledged and the amount received to date! (Whether or not this was actually done is not known.) In addition, the names of all those who had paid their pledge in full or more were listed in the newsletter. A list of unpaid bills in May includes the monthly salary of Burditt (\$200); the salaries of Liverett (\$350), Crittenden (\$75), janitor Watts (\$90), were paid. As a result of all the new efforts, the 1926 income was the third highest up to that point in the history of the

⁸⁷Christian Call (October 16, December 11, 1925; February 11, April 1, May 7, 1926)

⁸⁸Note that this was a reduction in the size of the board (see p. 52) Cf. membership corresponding membership figures, Appendix C.

⁸⁹Christian Call (February 11, April 1, 1926)

church and giving to outreach nearly doubled all previous amounts; neither figure was to be exceeded for twenty years. However, though \$18,700 was budgeted for the following year, the reported receipts were less than \$6,000 and membership reached its lowest point since 1912⁹⁰ (see Appendix C). Wounds from the controversy had not yet healed and some fighting continued, contributing to this decline as well as Liverett's departure in May 1927.⁹¹

REBOUND

Liverett was followed in October, 1927, by Charles F. Hutslar of southern California, the first pastor to come from within the region. Before entering the ministry Hutslar had been a specialized blacksmith.

My early career was scientific race-horse shoeing which contributed much to the success of my pastoral efforts. In that environment men are crude of mouth, but generous of heart. There, human weakness and possibilities mingle in the same individual, which truth has constantly enlarged by sympathy and sustained my confidence in humanity.⁹²

The congregation, ready to move beyond previous difficulties, quickly rebounded from its 1927 lull, showing a 1928 membership of 810 and receipts of \$16,000 (equivalent to 1924).

One of the first significant contributions by the Hutslars was the organization by Mrs. Hutslar of the Christian Comrades Class in 1928. (Later it joined with two other classes to become the Co-Builders.) This group of young adults sent their teacher, Mrs. Hutslar, to the International Convention of the Christian Churches, paid the tuition of a California Christian (Chapman) College student, and promoted fund-raising efforts to

⁹⁰Christian Call (March 4, May 7 & 14, June 10, 1926)

⁹¹Sidney Hunter and Zeima Haber.

⁹²Charles F. Hutslar, Treasured Gems of My Ministry (Pomona: n.d.) i.

support a Director of Religious Education (evidently not successful). In October of 1928, the Hutslars celebrated their first anniversary with the church by hosting a "Southern Dinner" for over three hundred members of the congregation, an event that became an annual affair during their ministry. That happy occasion was overshadowed by the death of Mrs. C. L. Pickett, wife of the congregation's first Living Link missionary, in the same month. Mrs. Pickett was buried in Pomona with services conducted by Hutslar, who called it a "sad but deeply meaningful privilege."⁹³

In 1929 the sanctuary was refurbished and the organ rebuilt at a cost of several thousand dollars. A dedication service for both was held on October 6 at which Dr. Arthur Braden, President of California Christian College, brought the message. D. L. Stivers served as assistant pastor and choir director for a short period about this time.⁹⁴

In virtual repetition of the congregation's witness to both the Chinese and the community 40 years earlier, the church opened its doors to Filipino guest workers in the early thirties. As many as fifty thousand of these immigrants worked for extremely low wages in California at the beginning of the depression. Riots in 1930 in Watsonville and 1934 in Salinas reflected the intense hatred of Filipinos who were subject to brutal attacks and accusations of being social undesirables. The state government "acknowledged this racial prejudice by offering to pay for the transportation of any Filipino in California who wished to return to his home. Thousands took advantage of the offer."⁹⁵

⁹³Baughman and West, 59.

⁹⁴Worship bulletin, May 25, 1930, church archives.

⁹⁵Gerald D. Nash, The American West in the Twentieth Century (Albuquerque: University of New Mexico, 1977) 148f.

With a natural interest in the Philippines developed from their long Living Link relationship with Dr. Pickett, the congregation, led by Harvey Gunn and the Keystone Class, sought to begin a ministry among the one hundred Filipinos who arrived in Pomona to pick fruit. An appeal was made to the Filipino American Christian Fellowship of Los Angeles for assistance. Two Filipinos trained for the ministry were brought to Pomona, with the church covering the small cost. One contracted tuberculosis and was cared for by the congregation. Meetings were held in the labor camp and a number were reached by the gospel. In the spring of 1930, 15 Filipino young men "made the good confession before the large congregation of the First Christian Church of Pomona. They were privileged to do this because the Pomona church believes in applying our Lord's command on both sides of the ocean."⁹⁶ A luncheon was held on the Sunday of their baptism with one hundred people present. Three more joined the congregation that day.

The year 1933 was an eventful year for the congregation. "Missionary Guest Sunday" was held on March 12. The news editor of The Christian-Evangelist called it "one of the most interesting services that has come recently to our attention."⁹⁷ Charles C. Chapman gave the tribute to the missionaries. Also participating in the service were Dowling and Hudson in addition to Hutslar, who called it "a red letter day in the history of my ministry."⁹⁸ The guest of honors are listed below:

⁹⁶Frank V. Stipp, "Foreign Missions at Home," Christian-Evangelist (May 22, 1930) 702.

⁹⁷"Pomona Church Entertains Missionaries," Christian-Evangelist (March 23, 1933) 387.

⁹⁸Hutslar, 86.

OUR SPECIAL GUESTS

From Africo—Miss Tessie Williams, Pomona, hostess of the day; Mr. and Mrs. C. Ross Asherton, Orange; Dr. and Mrs. George Mosher, Tajunga; Mrs. Royal J. Dye and girls, Los Angeles.

From Casio—Dr. and Mrs. W. Kemfry Hunt, Los Angeles; Dr. and Mrs. W. E. Maclin, San Gabriel; Morrison Hunt and friend, Los Angeles; Miss Edna P. Dale, Los Angeles; Miss Nina Du Pee, Los Angeles.

From India—Mr. and Mrs. J. N. Bierma, Glendale; Miss Lulu Garton, Glendale; Mrs. K. C. Rambo, mother of Dr. Rambo, Claremont; Mrs. Bertha Lohr, Long Beach.

From Japan—Mr. and Mrs. Fred Hagin, Los Angeles; Rev. and Mrs. Ben Watson, Pasadena (noon banquet); Miss Jessie Asbury, Los Angeles; Dr. Nina Stevens and husband, Los Angeles; Dr. and Mrs. H. H. Guy (noon banquet).

From Mexico—Mrs. J. R. McIntyre and husband, Los Angeles; Miss Mary E. Fuller, San Bernardino, also Japanese work.

From the Philippines—Mr. and Mrs. Frank Stipp, Los Angeles.

From Porto Rico—Mrs. B. L. Francis; Mrs. M. C. Vanmeter, Los Angeles.

From Tibet—Mrs. A. L. Shelton, Pomona; Miss Bertha Munroe, Secretary Missionary Educational Commission.

OTHER GUESTS

Mr. and Mrs. Chas. C. Chapman, Fullerton; Dr. and Mrs. C. R. Hudson, Los Angeles; Dr. and Mrs. Frank Dowling, Anaheim; W. S. Lockhart, Riverside. Pastors and wives at banquet: Rev. and Mrs. Shirley R. Shaw, Ontario; Rev. and Mrs. John Stivers, San Bernardino; Rev. and Mrs. Claude C. Jones, Glendora; Rev. and Mrs. George Tinsley, Fullerton; Rev. and Mrs. Tunis S. Cordill, San Dimas; Rev. and Mrs. Arthur Ritchey, Anaheim; Rev. and Mrs. C. C. Sinclair, Pasadena; Rev. and Mrs. Wm. Allen, South Pasadena; Rev. and Mrs. F. H. Shaul, Monrovia.

ORIGINAL POEM OF GREETING

Charles F. Hutslar, Minister

WELCOME Today, Our noble guests!
We honor you among the best
Who in God's name have stood the test

You lit His candle, made it bright
And placed it in the darkest night
Where millions grope to find the light.

How faint our knowledge of the cost
Which you have paid to save the lost,
As o'er the treacherous lands you've trod!

Could we but read your hearts today
Of memories born far, far away,
Methinks we'd know *more* how to pray.

We'll never know how close to God
You walked in love on foreign sod,
On which the sin-cursed millions trod.

But though we may not understand
The price of souls in pagan land
We love you as God's precious band.

I know that we have often slept,
While you in needy fields have wept;
And yet we've prayed that you be kept.

And so your presence here today
Brings to our souls a heavenly ray;
For which we're glad—and "glad" we say.

On occasion during these years the congregation would move en masse to worship at a neighboring church, warning only the chief usher and necessary officials of the other congregation. As members arrived at First Christian, they were instructed to go to a particular near-by church where a section was reserved for them. Trinity Methodist Church was selected in 1933; however, the reserved section proved too small and the visitors out-numbered the Methodists! "As on previous occasions, the immediate effect was decidedly fraternal. No doubt still other good will mature this year as before."⁹⁹

The character of many of these events presided over by Brother Hutslar was in keeping in noticeable degree with the basic purpose of our people--the furtherance of the spirit of Christian Unity among all denominations. The emphasis has particularly marked the Hutslar ministry, and remains as a foundation upon which the church may build in the future.¹⁰⁰

Another such event initiated by Hutslar was the "union Communion" during Holy Week, supported by other churches of the city. Hutslar was also the President of the Pomona Ministerial Union in 1931.

On November 19th, the church celebrated its Golden Jubilee Anniversary. Hutslar noted in anticipation of the event, "From what I have learned about the churches here, it is unique in some respects which gives it a creditable place in the heart of our communion."¹⁰¹ Thirteen hundred people were present for the morning service at which Dowling gave the sermon. Nearly one thousand attended Sunday school and Hudson spoke at the Men's Bible Class. A banquet was held at which 518 people were served.

⁹⁹"News of Folks and Churches," Christian-Evangelist (June 1, 1933) 714.

¹⁰⁰Baughman and West, 60.

¹⁰¹"Pomona, Calif., Plans Fiftieth Anniversary," Christian-Evangelist (November 16, 1933) 1480.

The evening message on "Some Memories of 50 Years" was brought by Dr. W. C. Pearce, General Secretary of the Southern California Council of Religious Education.¹⁰² Also in 1933, C. C. Perrin, president of the men's class, was elected mayor of Pomona.

All-church summer camps were held at Big Pines and then at Pacific Palisades during Hutslar's ministry. Ed Struve was the main force behind these successful conferences which were always an uplifting experience for the entire congregation. Workshops on such topics as evangelism, church life, missionary education and stewardship were offered throughout the week. Resource persons from within and without served as teachers.

The youth of First Christian Church held their own camp, which Hutslar considered more effective than sending them to the regional young peoples conferences as it enabled him to establish vital personal contact with the youth of the congregation. Seminars on such topics as "Church Evangelism" and "Christianity Faces the Social Problem" were conducted for all and special courses on the church and school were offered.¹⁰³

The verse by Hutslar for Missionary Guest Sunday, noted above, was just one of many which the minister wrote for special occasions in the life of the congregation. About 1933-34, Hutslar published a book of these poems and other works entitled Treasured Gems of My Ministry. Other poems included in this book are on such topics as the Tournament of Roses,

¹⁰²"Pomona (Calif.) Church Celebrates Anniversary," Christian-Evangelist (November 30, 1933) 1545. Cf. "Fiftieth Anniversary at Pomona, Calif.," Christian Standard (December 9, 1933) 996.

¹⁰³"Another Individual Church Camp," Christian Standard (August 18, 1934) 570.

civic clubs (Kiwanis, Rotary and Lions), special friends, holidays, funerals, commencements, patriotism, and his wife and mother. He also quotes a number of letters written to him in the book. Some offer praise of the congregation, others of the minister.

The Pomona Christian Church is to me a valuable institution, as a friend, a home and a memory. I shall be glad to join you again next June.—Angus Taylor. ...

You have something here that I do not find elsewhere, the rarest treasure of a Church, —your spirit. Guard it as you would your life. (That testimony was made to Anna Paul Cason concerning the atmosphere of the Pomona First Christian Church by a noted guest at the worship one Sunday morning.)

Dear Brother Hutslar:

Mrs. Thrapp and I have felt the blessing of your service on November 27th all this week.

The message was uplifting and spiritual, and your courtesy to your visitors beautiful.

You are rated as one of our great preachers, both in the pulpit and pastoral service. Many years to you and your capable wife in His glorious ministry.

Cordially,
Russell F. Thrapp

Another letter records the praise for Hutslar by a colleague, given to a member of a church looking for a new preacher. Hutslar is advised, "If you are interested get a brief letter of application to me. ... It might enhance your stock at Pomona in case they called you and Pomona refused to release[!]"¹⁰⁴

As can be seen in the publication of these letters, Hutslar's greatest fault was his own ego, contributing greatly to the decline of the congregation during the last years of his ministry. Membership went from 810 in 1928 to a high of 890 in 1932 and declined from there to 695 in 1936. Financially the church reached its high mark of \$16,700 in 1929 just

¹⁰⁴Hutslar, 86.

prior to the depression. While this was a large improvement over 1927, the last year of Liverett's ministry, it was considerably below the levels reached in 1918 (\$21,000), 1921 (\$42,700) and 1926 (\$38,000). From 1930 on there was a steady decline to the lowest point in 1936 when the annual budget was \$5,200, the majority of which was borrowed.¹⁰⁵ Like most churches, the congregation had a hard struggle during the depression. In fact, it fared worse, dropping from the fourth largest church in the region in 1921 to the thirteenth, while operating receipts fell from second to twenty-second. Giving to missionary and benevolent causes did not suffer quite so badly, going from second to twelfth. The church was in trouble and some feared it was dying.

This decline was worsened by the failing health of Hutslar. After attending the World Convention of the Disciples of Christ in Leicester, England, in 1935, he became ill and was no longer able to continue in his ministerial duties. Confined to bed with a heart ailment for several months, Hutslar did not recover until nearly five years later.¹⁰⁶ Brother Charles M. Watson of Santa Monica served as an interim minister during the first months of Hutslar's illness.

Even though the congregation had come upon some hard times, there was still plenty of life and "solid timber" upon which to build.¹⁰⁷ The missionaries sent out or supported by the congregation, the rich work done in Christian education, the School of Missions, the well-organized women's department, the outstanding music program, the scouting and other youth

¹⁰⁵George and Margaret Reeves.

¹⁰⁶Charles Hutslar, Victory Over Sickness, Physical and Mental (Pasadena: Hutslar, n.d.)

¹⁰⁷George and Margaret Reeves.

programs, the many evangelistic campaigns, the adult education classes--all these things were achievements of too much significance for their influence to have simply worn off in a discouraging year or two. With a new spirit and the beginning of economic recovery in national life and with new, lively leadership, a fresh, positive outlook and some creative ideas in Pomona, the congregation would quickly recover from this temporary lull.

Chapter 4

1936-1951: THE YEARS OF TRANSITION

Though the shortest period covered in this project, this period encompasses the most dramatic changes in the city, the nation and the world. The rural existence of Pomona gave way to the forces of urbanization and industrialization. The nation went from depression to war-time economy to post-war boom, while shifting politically from isolationism to internationalism and coming to terms with its world-power status. Meanwhile, the world-at-large was being carved up into spheres of influence by the two superpowers as the true meaning of the Holocaust was just being discovered. Over it all, the dawn of the atomic age cast its lurid light.

FORGING FORWARD WITH FREE FRESH FISH FRIES

While the nation struggled to climb out of the depression, First Christian Church received a sudden boost out of its lull in the work of a lively, spirited young minister, George N. Reeves. Taking on what some felt to be a dying church, Reeves responded to the challenge with vigor and enthusiasm. He was greatly aided in this effort by his wife, the former Margaret Gleason, who grew up in the congregation. The two met and were married while Students at California Christian (Chapman) College. Mrs. Reeves provided her husband with many valuable insights on the people and history of the congregation in addition to contributing directly to the work of the church herself in many ways.

The Reeveses came from Central Christian Church in Van Nuys, beginning in Pomona on May 1, 1936. The first and most crucial task the new minister faced was to improve the financial situation. The congregation responded almost immediately to his presence with a fifty percent increase in giving over the previous year.¹ To sustain and build on this surge, a number of efforts were instituted to promote regular giving. Chief among these and most memorable was the "Free Fresh Fish Fry" begun by Reeves with the aid of the Men's Bible Class, who with a bit of luck, provided the fresh fish, and of the women, who prepared it. This occasion provided a festive setting for presenting the budget needs of the congregation and soliciting pledges. The affair was so successful that it became an annual event, continued under the ministry of Don West. By hook or by crook (and not always by hook!), the men always managed to furnish the fish.

To further facilitate change and growth, a new constitution and by-laws were instituted in 1936, organizing the church along functional lines a decade before the functional design became standard nation-wide.² (The 1936 by-laws were actually a modification of the 1926 by-laws, which had many functional characteristics.) The new organization called for ten departments to develop the church's program: worship, education,

¹From records of monthly offering for the years 1935-36, church archives.

²The plan was made popular in Orman L. Shelton The Church Functioning Effectively (Home and State Missions Planning Council, 1946). Shelton listed seven committees: membership, worship, education, missions, stewardship, evangelism, and property. Lester G. McAllister and William E. Tucker, Journey of Faith (St. Louis: Bethany Press, 1975) 412f. Some crucial elements of the plan had been presented a decade earlier in Clarence E. Lemmon The Art of Church Management.

evangelism, mission, stewardship, pastoral oversight, sociability, community service, practical service (property), and publicity. These committees were to involve no less than 84 members, of whom no one could serve on more than one committee without approval of the Official Board. A Pastor's Cabinet, composed of all chairpersons, the presidents of the four auxiliary organizations (men, women, youth and children), and the professional staff, coordinated all activities. The Official Board provided oversight, consisting of eight elders, twenty-four deacons and six deaconesses.³ The benefits of this new organization were praised in the local paper. "The organization is already proving to be very effective and under the leadership of those who head these departments the church is showing an amazing increase in attendance, financial resources and spiritual power."⁴

With the aid of this new design, program planning was instituted at the All-Church Camps held for a week in the summer and the Planning Conferences held in the fall. The departments made their plans for the year at the summer camps at Pacific Palisades. These camps attracted eighty to ninety people during the week and up to 250 for the worship service on Sunday. A few classes and a communion service conducted by an elder were held at the church. With most of the program already determined, the Fall Planning Conference required only an afternoon and evening. This annual event was held first at the J. B. Stoker home, then the W. A. Snyder home, and became very popular.⁵

³Note the increase in size from the 1926 by-laws (see p. 77) "Constitution and By-Laws of the Official Board of the First Christian Church" (1936) church archives.

⁴"First Christian Church," Progress Bulletin (October 1, 1938)

⁵Personal interview with George and Margaret Reeves. Cf. Reeves report to the Official Board, September 7, 1938.

With the increased programming and improved financial condition, it was decided to expand the church staff. Brother J. R. Blunt was called in October, 1937, as Director of Pastoral Visitation. Though he was on the staff for only six months, the fruits of his ministry were harvested for several years. Kathryn Collins served as a volunteer secretary in the summer of 1937 after which Leita Barnard was called full-time. In June, 1938, Mable Clary Marks (Fagan), who had already acquired the voluntary position of Church Financial Secretary from her father, Frank Clary, in 1930, combined the two positions and began full-time work for the church. She continued to do the financial work at home on her own time until 1945, when Minnie Payne took over, but did not retire as the office secretary until 1965.⁶

One of the characteristic marks of the Reeves ministry is the number of celebrative events held in the church. This was one of the primary means by which he brought the church "out of a defensive frame of heart and spirit into one of aggressive confidence," his major contribution to the life of the congregation.⁷ Some of these were annual events such as the Free Fresh Fish Fry, others were single events, such as the Fiftieth Anniversary of the first church home built under Tibbs. The latter was celebrated with a Historical Banquet on October 23, 1936, at which Sarah Dillman, who became a member the day the first building was dedicated, was the honored guest. Homecoming day was celebrated on Sunday, October 25, and a basket luncheon was held after the service.⁸ Another annual event

⁶Response to author's questionnaire from Mable Clary Fagan.

⁷Pearl Baughman and Donald West, History of the First Christian Church of Pomona (Pomona: First Christian Church, 1943) 64.

⁸Fiftieth Anniversary of First Church Home," bulletin, October 1936.

that has continued to the present celebrates the contribution of individuals to the church. Known as the "Cross and Crown Award," it was begun in 1938 at the suggestion of Reeves and E. F. Struve.

Reeves was known as a dreamer and an optimist. He saw no limits to the future possibilities for the church.⁹ Just two years after celebrating the Fiftieth Anniversary of the first church building, Reeves dreamt of ways to improve the third building by adding a three-story educational unit where the Community House stood and remodeling the sanctuary. After this dream was shared with the congregation at a Wednesday night dinner, a Building Fund was quickly established and \$2,000 given to it.¹⁰ Reeves also dreamt of twelve hundred members by 1944, the addition of a Director of Christian Education and a women's personal worker to the staff, and support for a home and foreign Living Link missionary, all within the next five years.¹¹ While all of his dreams were not fulfilled as he had envisioned, some were, and even more important, this process of envisioning what the future might look like gave rise to even more ambitious dreams which were realized more than a decade later.

RELIGIOUS ARTISTS SERIES

In the meantime, there were still other practical problems to be addressed. One of these was the Sunday evening service which had dwindled in attendance and significance. In an effort to revive the service, Reeves began the "Religious Artists and Lecture Series." Leading up to Easter in

⁹Personal interview with Helen (Waters) Bamber and Art Waters.

¹⁰"Dedication Day Program," November 4, 1951, church archives.

¹¹Reeves report to the Official Board, November 2, 1938, church archives.

1939, six well-known performers and lecturers, including an archaeologist, a scientist, the Chapman choir (under Crittenden), a blind-deaf pianist and a soloist from Oberammergau, were brought in on successive Sunday evenings. Large ads were placed in the Pomona paper to advertise the event. The series culminated in a week of preaching on the theme, "Salvation in a Modern World through the Church" by Dr. Edgar DeWitt Jones, former President of the Federal Council of Churches in America.¹² The entire series was well received with an average attendance of 410 on Sunday evenings and 375 during the week of preaching. Reeves considered Jones along to be "worth \$15,000 in advertising value" to the church in addition to the great spiritual uplift he provided. The church was once again established as a "leading factor" in the community as a result.¹³ One Pomona paper praised Jones for his appeal to Christian unity, deploring the existence of thirty denominations in the city. "So we're glad your church had the initiative and strength to secure the services of a great national spiritual leader to remind us that the Good Master labored and taught 'that they might all be one.'"¹⁴

The series was repeated the next year with less effective results and then replaced the following year by an evangelistic Lenten series conducted on Sunday and Wednesday evenings in conjunction with home visitations.¹⁵ Another attempt at reviving the Sunday evening service came as a suggestion from the youth. Following the regular worship hour from

¹²"First Annual Religious Artists and Lecture Course," advertisement, church archives.

¹³Reeves report to the Official Board, May 3, 1939, church archives.

¹⁴Newspaper article, The Observer, n.d., church archives.

¹⁵Reeves report to the Official Board, November 6, 1940, church archives.

7:00 to 7:45 p.m., the congregation was divided into age groups for a discussion period of one hour. This was followed by a fun and fellowship time for all ages. The new program was well received, generating good discussion on Christian service (once people became accustomed to speaking out) and promoting better understanding between youth and adults.¹⁶

The Wednesday evening dinners were also revived and became quite popular. After Reeves gave the Bible lecture, the group divided into the various committees, choir and other groups similar to the plan developed by Hutslar.¹⁷ A new "Unified Morning Service" was launched for all ages from 9:30 to 11:45 in November, 1940. A continuous program of fellowship, study and worship was offered; however, too many people were used to going home after Sunday school, a "criminally negligent procedure," felt Reeves.¹⁸

In the area of Christian education further progress was being made under the leadership of Glenn Godfrey, Superintendent from 1935 to 1947. A junior church was begun by Margaret Reeves; Marie Newman, recruited by Godfrey, joined the staff as the Children's Director.¹⁹ Two new choirs were added to the church's music program. Mrs. Raymond Davis organized a junior choir and Dean Newman directed the youth Chapel Choir, which sang regularly at the evening services.

In the men's and women's departments, Mrs. Reeves organized the Triangle Club for high school girls, and the Men's Fellowship League was

¹⁶Reeves reports to the Official Board, September 4, October 2, December 4, 1940; "Christians Inaugurating New Services of Worship," newsarticle, September 14, 1940, church archives.

¹⁷Reeves report to the Official Board, November 2, 1938. church archives.

¹⁸Reeves report to the Official Board, November 6, 1940, church archives.

¹⁹George and Margaret Reeves; personal interview with Viola Godfrey.

formed in October, 1938, "for the promotion of evangelism and enlistment of men in the program of the church."²⁰ Claude A. Morwood was the first president of this group which added much to the life of the church for a number of years. The organization of the men, however, never quite matched that of the women, who, with so many years of experience, have contributed immeasurably to the church. Reorganized in December, 1939, under the presidency of Lois Russi, the women prepared the various church dinners, led the worship services on Women's Day and continued to be a strong advocate for missionary causes.²¹ The Co-Weds Class was formed in March, 1937, by Ray Herbert, who also organized the Young Married Couples Federation of Pomona the following year. Herbert received a citation from the Los Angeles Coordinating Council for his work with young couples.²²

Achievements in the area of missions during this period once again stand out. The first was the \$1,200 raised under the direction of Dr. C. B. Taylor to provide Dr. Victor C. Rambo,²³ a missionary eye surgeon in India, with a new station wagon. This was the beginning of a long relationship with the surgeon. Louise Bentley enlisted seven other women to pledge \$25 per year for four years to help train three Indian men as assistants to

²⁰Baughman and West, 65f.

²¹Reeves report to the Official Board, December 6, 1939; Christian Caller (December 7, 1941) "Women's Council is Created at Pomona," Christian-Evangelist (November 28, 1940) 1264.

²²Personal interview with Ray Herbert.

²³Rambo's parents were also missionaries. His mother, Kate Rambo (then widowed), retired in Claremont and became a member of the church, which led to frequent visits by her son to the church. The congregation, therefore, knew him well when they began to support him. Mrs. Grant Pitzer, "Missionary Department of the First Christian Church, Pomona, Calif. From 1943-1953," n.d. church archives, 12.

Rambo.²⁴ One of these women was Grace Wiest, who became active along with her husband, Sam, as a result of Bentley's request to support this cause. The church continued to provide scholarship aid for Indian medical students on through the fifties and sixties. In January, 1940, Pomona hosted a district mission rally with Dr. Robert Hopkins, President of the United Christian Missionary Society, C. O. Hawley, Director of Unified Promotion, and two missionaries, as part of a nation-wide campaign. The Twenty-Fifth Anniversary of the School of Missions begun by Eva Dye was celebrated in 1941. Unfortunately, Mrs. Dye could not be present because of illness; however, Dr. Dye was able to speak at the celebration.²⁵

Another twenty-fifth anniversary was celebrated the previous year by the Keystone Class. Since their founding by R. R. McCleary, the class had supported a mission in the Philippines, Chapman College, a home for the aged in San Gabriel, work among Filipinos in Los Angeles and a welfare program at home. Mrs. Holsinger was their teacher for the previous fifteen years.²⁶

In 1939 a Chapman student, Norman Jones, was called as the young people's worker. Under his leadership the youth conducted a number of the evening services, plus at least one morning service, led by the newly created board of junior deacons and deaconesses.²⁷ The following year Reeves' dream of a full-time Director of Christian Education was fulfilled with the

²⁴Pitzer, 12.

²⁵"Hold Anniversary Missions School," Christian-Evangelist (February 13, 1941) 219.

²⁶"Class Celebrates Anniversary," newsarticle, October 7, 1940, church archives.

²⁷"Youth Leading Worship," newsarticle, October 14, 1939?, church archives.

help of fund raising efforts by the Co-Weds. Kenneth Holst, formerly with Chapman, served for one year in that position and later became the Area Director of Christian Education for the Southwest. While in Pomona, Holst, together with his wife, Amanda,²⁸ directed the annual church camp and oversaw the reorganization of the high school youth as the Christian Youth Fellowship. Following Holst's departure, Jack Livingston served for four months as the "Counselor of Youth."

In addition to his administrative and planning skills, Reeves also received high marks as a preacher. Known to pound the pulpit at appropriate moments, Reeves was challenging, instructive and outspoken on a number of contemporary issues. He pleaded for alcohol to be discarded "as a beverage from our national life" and for Christian principles to be applied in the "struggle between capital and labor so seriously handicapping our culture."²⁹ On the eve of the outbreak of war in Europe, Reeves addressed a sermon to "The Rulers of the World."

The church should have some strong word to say to those in charge of political programs regarding the will of God in the business of the state. We believe that the church is called upon to constantly warn the state because all men and institutions are ultimately under the control of God and if a nation would live, it must in all its ways obey God. Too long has it widely been abroad in our world that the state is a law unto itself and knows no authority but itself. No nation or social order or people or program can long endure unless it meets the righteous demands of God and so the church speaks with the eternal word of God in directing the state.³⁰

²⁸In one of his reports, Reeves refers to Mr. and Mrs. Holst as assistant pastors, typical of the common understanding that the wife was part of the team. Reeves report to the Official Board, July 10, 1939, church archives.

²⁹"Reeves to Plead for Discard of Liquor," newsarticle, April 27, 1939?; "Reeves to Present Church Views on Capital and Labor Issues," newsarticle, January 28, 1939?, church archives.

³⁰"Religious Artist-Lecture Course Opening Here," newsarticle, February 25, 1939, church archives.

While any of Reeves' many talents would have been cause for another institution to seek his services, it was his financial wizardry more than anything else that led to his departure. As the nation slowly recovered from the depression, Reeves led the church back to financial solvency, tripling the local budget and doubling giving to outreach within six years (see Appendix C). Through his urging the number of pledges increased substantially³¹ and others were inspired to do even more. The "Loyalty Group," led by Bert Harvey, paid off a \$4,600 debt, incurred during the depression, through monthly installments; and Mr. and Mrs. A. J. Curry donated new hymnals to the congregation in memory of Frank Lobingier. Another debt was reduced from \$16,800 to \$200 through the sale of the Gordon Apartments purchased under Hutsler.³² Further, more than \$4,000 was collected in the Building Fund and a parsonage on North Garey was purchased. In addition, membership grew by nearly two hundred persons, and the church school by three hundred. In short, the church was on solid ground in 1942 when another institution in serious financial difficulty, Chapman College, called Reeves to do for them what he had done in Pomona. Having supported Chapman directly, as well as students from the congregation who had enrolled there, the church now reluctantly gave the school its minister.

WORLD WAR II

The United States entered the war as Reeves was considering the move to Chapman. At first the war had little effect on Pomona or the church. But as the nation conscripted more and more of its youth into the

³¹Reeves report to the Official Board, July 3, 1940, church archives.

³²"Church Shows Gain," newsarticle, July 10, 1939, church archives.

service, the church began to feel the loss of these young people from its fellowship. More and more activities of the church concerned the war and issues raised by it. The women made bandages for the Red Cross, the Boy Scouts sold war bonds, and a new committee worked for the cause of world order. On at least one occasion an evening service was drastically effected when the city underwent a blackout. For 45 minutes the congregation sang familiar hymns, creating a very peaceful feeling while elsewhere the war raged on.³³

The greatest long range effect of the war, however, was the loss of the rural character of Pomona as people moved to southern California to work in the war industries and take advantage of the opportunities from the post-war boom. In the previous decade, Pomona had seen a moderate growth of thirteen percent. But from 1940 to 1950, Pomona grew from 23,500 to 35,400, a booming fifty percent. The story of the church during this period reflects the attempts of the congregation to respond to this challenge.

When Reeves resigned in the spring of 1942, the congregation turned to one of its own members, R. J. Bamber, recently retired, to serve as interim minister. Bamber did such a good job that he became the Associate Minister with Don West, retiring again at the age of 78 after West resigned six years later.³⁴ A good portion of Bamber's ministry was spent in pastoral calling, averaging two thousand hours per year or more.³⁵

³³Sue West, Christian Caller (January 22, 1981)

³⁴Personal interview with Carey and Doris (Bamber) Thomas. West originally suggested that a woman be called as the associate, but Bamber was called instead early in 1943. Cf. West report to the Official Board, October, 1942.

³⁵Annual Reports of First Christian Church, 1943-44, 44-45, 45-46, 46-47, church archives.

Donald F. West arrived in August, 1942. Young and intelligent, West was born in Canada in 1912 and graduated magna cum laude from Chapman and cum laude from Yale.³⁶ He came by way of First Christian Church in Fulton, Missouri, as did a previous minister, Madison Hart.

SIXTIETH ANNIVERSARY

No sooner had West begun than it was time to begin preparations for another anniversary celebration. The Sixtieth Anniversary was to be the biggest and best yet. At the beginning of 1943, West suggested four goals to be reached by November 12: 1) \$35,000 to be raised for the education building; 2) an average worship attendance of 400; 3) publication of the history of the congregation; and 4) a Christian unity project yet to be determined.³⁷

The first of these goals was not met until 1950. After Reeves had first proposed a new building, a paper chain, similar to the one made by Brother Pfaffenbach to raise \$600 in 1905 for Dr. Pickett, was used to stimulate interest in the Building Fund, each link representing \$2.³⁸ This was continued for a year and a half and brought in a number of gifts, though evidently not in any great amounts.³⁹ In 1940, L. J. Bentley and C. B. Taylor originated the idea of a birthday offering to the congregation to

³⁶"Rev. Donald West to Arrive Today," Progress Bulletin (August 12, 1942)

³⁷Pearl Baughman, Hazel Collins and Elizabeth Pitzer, "Abbreviated Sketch of the Church, 1942-1958," n.d., church archives.

³⁸Reeves had proposed that the links be permanent links done in gold around the dining room, each representing \$100. Reeves report to the Official Board, February 1, 1939, church archives.

³⁹Four months later only \$261 had been raised by this method. Reeves report to the Official Board, July 5, 1939, church archives.

be taken on Pentecost, the birthday of the New Testament church. Gifts amounting to \$376 were placed in a replica of the church, built by Robert and Oliver Clark, Jr. The following year over \$1,400 was collected in this way for the building fund. During the war, the Pentecost offering was given to Church World Service and the birthday offering was moved to November to coincide with the founding of the congregation. Nearly \$6,800 had been raised by July 1, 1943.⁴⁰ No figures are available for November of that year; presumably, the total was less than \$10,000 at that time.

West's second goal fared no better. From July 1, 1942 to June 30, 1943, the first year for which such figures are available, the average attendance was 283. The following year it dropped by six and remained in the high two hundreds throughout the decade with the exception of 1948-49 when it reached a high of 334.⁴¹

The third goal was accomplished. The book was written by West and Pearl Baughman, who had begun working on the project in connection with the 1936 celebration. The history was distributed during the anniversary celebration from October 31 to November 7, 1943.⁴² The week began with a Homecoming service. West's sermon, "Life Begins at Sixty," was given to a full auditorium. A box luncheon and a choral festival with choirs from First Baptist, First Presbyterian, Pilgrim Congregational, St. Paul's Episcopal, Trinity Methodist, and First Christian churches were held in the afternoon. Mrs. Davis directed the joint choirs. The youth meeting that night was also an ecumenical event. On Tuesday the women celebrated the third

⁴⁰Annual Report, 1942-43.

⁴¹Sunday attendance records, church archives.

⁴²"Booklet Tells History of First Christian Church," Progress Bulletin (November 5, 1943).

anniversary of the new Women's Council. Baughman presented the history of the congregation on Wednesday at the Historical Dinner. Brotherhood night was celebrated on Friday with Frank B. Fagerburg, minister of First Baptist Church, Los Angeles. Mae Yoho Ward, Latin America Secretary for the United Christian Missionary Society, spoke on "Adventuring with Christ in South America" at the Sunday morning service. A Christian Unity Tea was held in the afternoon and Fagerburg spoke again at the evening service. West called the entire week the high point of the year.⁴³

The fourth goal was fulfilled a number of times during West's ministry. Indeed, the desire for Christian unity, though traditionally a central concern of Disciples, was emphasized by West more than any previous minister and was one of the chief characteristics of his ministry in Pomona. Fagerburg was selected to speak during the anniversary week as an expression of Christian unity. In 1944 the church doubled its contribution to the Federal Council of Churches (from \$25 to \$50) and doubled it again in 1947.⁴⁴ After a number of years without a Living Link missionary, the women (naturally!) raised \$2,400 in 1944 to enable the congregation to set up such a relationship. Again as an expression of Christian unity, Dr. George P. Howard, an interdenominational evangelist (for Methodists, Presbyterians and Disciples) in South America, was chosen, one of the first such ecumenical relationships on the part of Disciples.

⁴³Baughman, Collins and Fitzer, cf. "Sixtieth Anniversary" program bulletin.

⁴⁴Year Book (1945, 1948). Baughman and West state that contributions to the Federal Council and World Council were being increased, however, 1946 is the first year a contribution (\$10) to the World Council was reported.

When the congregation purchased the new Christian Worship hymnals published jointly by Disciples and American Baptists, the church held a "hymn festival" with the First Baptist and Bethel Baptist congregations at which the three choirs sang and the editor for the Methodist hymnal gave the address! In the spring of 1947 the church hosted the Southern California Council of Protestant Churches and West was elected President of the organization for a second term. On Pentecost of that same year the church presented the Pomona library with a complete file of back issues of Christendom, the official journal of the world ecumenical movement, and a ten year subscription.⁴⁵ On another occasion West exchanged pulpits with a local rabbi. (More will be said of this below.)

THE CHURCH AND THE WAR

The other major concern of the congregation at this time of course was the war. For those in the service, the Keystone Class provided an Honor Roll and Mrs. H. C. Carlisle and Mrs. H. H. Schaper made a service flag to hang in the sanctuary. The flag began with eighty blue stars representing members of the congregation in the armed forces. By the end of the war, the blue stars had doubled and nine gold stars had been added for those who did not return. One of those gold stars was in memory of Cpl. Russel C. Hale, a junior elder of the congregation, who died at sea on Feb. 11, 1945. In the service at which his star was dedicated, the congregation prayed in unison,

⁴⁵"Hymnal Festival to Hail Church's Anniversary," newsarticle, November 3, 1946, church archives; Christian Caller (October 24, 1946) "Church Council Votes to Oppose Army Training," newsarticle, March 14, 1947, church archives; "Library Given File of Christendom," Christian-Evangelist (July 15, 1947) 704.

As we hope and pray for the success of the United Nations Conference beginning this week, let us hold in our conscious remembrance the sacrifices of young men like Russel Hale who gave themselves in the self-sacrifice that all the peoples of the world may live in freedom, security and fellowship.⁴⁶

A measure of the world-wide suffering was brought to the church through the loss of those who gave their lives, but West observe that "the courageous adjustment made by their parents and wives has deepened our faith and determination that their sacrifices shall be redemptive."⁴⁷

Seeking to support the wives of servicemen fighting overseas, a group of these women, known as "We Also Serve," was formed by Sue West, the minister's wife, and met twice a month for service and social activities. Ray Herbert also organized a Sunday school class for these women.⁴⁸ A large number of these women were in Pomona only because their husbands were stationed on the West coast and therefore left once they returned. Some of these women, however, joined by their husbands, became the nucleus of a new young marrieds class, the Home Builders, also led by Mrs. West.⁴⁹ This group later joined with the Co-Weds and the Christian Comrades to become the Co-Builders, a very active group up to the present.

The Boy Scouts were more direct in their support of the war, receiving top honors among Scouts in Pomona by raising \$53,775 in the War Loan Drive by the end of the war. In the meantime, the women contributed their efforts to helping the casualties of the war, giving 2893 hours to the Red Cross in 1943-44 alone. Members of the congregation responded well to an emergency campaign to raise funds for relief of Disciples congregations

⁴⁶Worship bulletin, April 22, 1945, church archives.

⁴⁷Annual Report, 1944-45.

⁴⁸Ray Herbert.

⁴⁹Annual Report, 1945-46.

and agencies adversely affected by the war, giving \$4,305, though only 38 members were approached in the effort.⁵⁰

By 1943-44 the congregation began looking for a resolution to the war and the establishment of a reign of peace. Kirby Page, renowned Disciples peace activist, spoke on "How Can the Prince of Peace Help Us Now?" at the climax of the "Institute of World Christianity" (School of Missions) of Pentecost, 1943, which West called the outstanding service of the year.⁵¹ In 1944 West and Virgil McPherson attended the conference on the "Church and the New World Mind" at Drake University in Des Moines at which a "Crusade for Permanent Peace" was launched. McPherson wrote in the Caller that "other churches are looking to Pomona to set the pace" in the peace effort.⁵² West declared in a sermon that world order is the responsibility of ordinary people, citizens and especially Christians. That same year the new World Order Committee sponsored an ecumenical World Order meeting which representatives from 12 local churches attended. The committee also wrote their representative in Congress in opposition to Truman's proposal for compulsory military training.⁵³

The Wests were particularly active on behalf of Japanese-Americans. Sue West sold art objects made by persons in the internment camps while Don served on a committee to help resettle those interned after the war.

⁵⁰Annual Reports, 1943-44, 44-45, Year Book (1945). Cf. Baughman and West, 70 and McAllister and Tucker, 407f. Another \$1,300 was given the following year to the emergency campaign.

Year Book (1946)

⁵¹Annual Report, 1942-43.

⁵²Christian Caller (March ?, 1944)

⁵³"West to Share Citizen's Role in World Order," newsarticle, November 12, 1944, church archives; Annual Report, 1944-45.

Six Japanese-Americans were welcomed into the West home as part of that process.⁵⁴

The church showed concern for other social issues as well during the war, particularly the sale and use of alcohol. The congregation gave its support to the Bryson Bill in 1943, which would have prohibited the manufacture and sale of alcohol once again.⁵⁵ Of even greater concern to the congregation was the issuance of a liquor sales permit to a market on 244 W. Holt, a few hundred feet from the church and in the vicinity of five other churches, the public library and an ice cream parlor frequented by children and youth. Grant Pitzer, as chairman of the Board, registered the church's protest with the State Board of Equalization in a letter dated April 28, 1945. A public meeting was held on the issue in Los Angeles on May 21. West spoke on behalf of the congregation and was supported by representatives from seven other churches. At first the protest was successful and the permit denied. However, the Board of Equalization reversed itself and issued the permit on July 14, 1945.⁵⁶

In 1944 a Chi Rho group was formed for the junior high youth. The CYF President, Clarence Russi, was sent to the meetings of the International CYF Commission (addressed by Ronald E. Osborn) and the Christian Youth Council of North America, on behalf of the Pomona Christian Youth Council. Bryson Couvillon was chosen for the same honor in 1948 by the United Christian Youth Fellowship of Southern California. In another area of the church's youth work, the successes of the Boy Scouts cited earlier can

⁵⁴Personal interview with Sue West.

⁵⁵Christian Caller (October ?, 1943)

⁵⁶See assorted documents in Liquor License Protest file, church archives.

largely be attributed to Scoutmaster T. Edmund Cooke, under whose leadership Troop Two tripled in size from six to eighteen members and continued to prosper in the forties.⁵⁷

Mrs. Davis resigned June 1, 1944, after 25 years of service to the choir and congregation as organist and choir director. She was succeeded by Dorothy Neibel from the Music Department of Pomona College. The constitution and by-laws were revised under West to expand the Official Board to nine elders, thirty deacons and nine deaconesses and to add two new departments, Christian Home and Christian Unity.⁵⁸ In January and February, 1945, the Institute of World Christianity brought in guest lecturers dealing with China, American Indians, American Negroes and South America. The last address was given by the congregation's Living Link missionary, George Howard, who visited the church on a number of occasions, giving a real boost to the church's missionary endeavors.⁵⁹

Financially, the church did well during the war years, with its greatest growth in outreach giving. From 1912 to 1942, the church gave an average of 27 percent of its income to outreach causes. Under West, giving to others tripled with an average of 33 percent going to outreach (including a sizeable amount given to Chapman), placing the congregation in the top fifty churches in the nation. The membership declined briefly in 1943, but rose again to pre-war levels by the end of the war, showing 884 members (see Appendix C).

⁵⁷Baughman, Collins and Pitzer; Annual Reports 1942-43, 43-44, 44-45, 45-46, 46-47.

⁵⁸Annual Report, 1944-45.

⁵⁹"Institute of World Christianity," brochure, 1945, church archives.

BUILDING A NEW DREAM

Nearly a year after the war had ended, West reflected on the church's life in the Annual Report. Whereas a year before they had keenly felt the absence of those in the service, the servicemen and women had now returned and the congregation was experiencing new vitality and heights. In 1946, the congregation recorded 1157 members, the highest in its history.⁶⁰ It was a year of readjustment with a large turnover of church leaders, including the retirement of Glenn Godfrey, who for twelve years had served as Sunday school superintendent.⁶¹

But the new heights did not last long. The following year West reported a drop in attendance (from 297 to 280) and in giving (down ten percent, excluding the property purchase mentioned below). Membership dropped closer to the 1945 level and for most of the year, the church operated with a deficit. West attributed this drop to the changes brought on by post-war life as people sought new jobs and new housing, resumed pre-war traveling habits, adjusted to changes in businesses, etc.⁶² In short, the appeal of the church was better suited for the former rural character of Pomona than the new urban lifestyle that was developing.

It was in part recognition of this fact that led the church to abandon its building and remodeling plans for the downtown site after the war. These plans were outlined in a twenty page brochure financed by the

⁶⁰While membership was up by nearly 300, attendance was up by only 13, suggesting that the increase was more statistical than real. Cf. Appendix C and worship attendance figures for 1944-45 and 1945-46, church archives.

⁶¹Annual Report, 1945-46.

⁶²Annual Report, 1946-47.

deacons in 1945. Reasons for the proposed changes at that time included such things as the inadequacy of the old building; changes in educational methods which the old building would not accomodate; insufficient space; competition for members with churches possessing more modern facilities; dissatisfaction of servicemen and women who, after using "the latest and most efficient equipment, will not be satisfied with a church building (or program either!) which is inefficient, inadequate, and behind-the-times"; and the leadership role of the congregation in the region.⁶³ Just a year later, however, it was decided to begin anew as members of the congregation concluded that the original plans did not go far enough in meeting the present and future needs. A completely new structure was needed "because of the growing demands of the new day of expansion in Southern California, [with which] our church must keep pace." Many of the same reasons cited in the 1945 brochure were used in a 1950 brochure for the new building.⁶⁴ Different reasons, however, were advanced in January, 1946, when the move to Park and Artesia was first proposed. These included: the old site was considered too small, there were too many churches in the downtown area and a need existed for more churches farther north, three-fifths of the congregation lived north of Holt, it was unlikely to acquire such a desirable tract as that on Park again, the proposed site had good bus service, and erecting a new building would be better stewardship and more practical than remodeling the old one. The three and a half acre site was selected by the Location Committee chaired by C. B. Taylor. A group of 25 people

⁶³The brochure states that all plans are tentative. "That You May Have a Share in Building Our New Church Home," ca 1945, church archives.

⁶⁴"A Dream to be Realized," ca 1950, church archives.

announced they were prepared to purchase the property on behalf of the church and a congregational meeting was called for February 3 to consider the matter.⁶⁵ The proposed move was not without controversy, Generally, those south of Holt opposed the move while those in the north favored it. But the proposal was approved by 86 percent of the congregation and the property was purchased on March 29th, 1946, by 84 (rather than 25) members and friends of the church for \$12,500. The certificate of title was presented to the church at the annual meeting on May 15 (a fish fry).⁶⁶ The Building Committee was reorganized that same month with Bert Harvey as chairman of the Building Plans and Hugh Thatcher, chairman of Building Finance. A "Spanish mission style" Methodist church in San Bernardino was presented in the Caller as an example of one of the styles being considered.⁶⁷

The first official meeting to be held on the site was a youth bonfire on September 19, 1946. To meet qualifications of local ordinances, a wood frame building, known as the "Scout House," was erected in 1947. In addition to use by the Scouts, this building has been used for a variety of activities, including a period as the church offices. Picnics and other events were held at the property over the next several years to acquaint people with the location so that by the time of the actual move in 1951, most of the resistance had died out.⁶⁸

⁶⁵Christian Caller (January 24, 1946)

⁶⁶Baughman, Collins and Pitzer.

⁶⁷Christian Caller (May 9, 1946)

⁶⁸Ray Herbert.

LIFE AS USUAL

While plans for the new building were being considered, congregational life continued as usual. In the fall of 1945, the choir held its first annual fall retreat at Idyllwild and gave a secular concert, raising \$617 for new robes which were first used at Easter, 1946. In December, 1948, Zelma McCleary (Haber) edited the cookbook, "Sharp Notes on Good Cooking" featuring seventy recipes from choir members. The harmonious cookbook brought in \$130 for choir projects.⁶⁹

In January, 1946, West was named the "most outstanding young man in civic service for 1945" by the United States Junior Chamber of Commerce. In the presentation of the award, he was cited for his contributions to the community as chairman of the Council for Civic Unity (formed to secure fair play for all minority groups), chairman of the Pomona Ministerial Union's Christian Education Committee (the prime mover of released time religious education in Pomona), president of the Pomona Ministerial Union, president of the Southern California American Youth Hostel Council, along with active involvement in the War Chest, Red Cross, war bond campaign and blood bank.⁷⁰

Exciting things were happening with the youth as well. In June, 1946, a Chapman student, Melvin Laven, was called as youth pastor. His wife, Vera, became financial secretary for the church and also headed the

⁶⁹Orpha B. McCleary, "Choir History," ca 1958, church archives.

⁷⁰"Minister Awarded 'Civic Service' Key," newsarticle, January 23, 1946, church archives.

Chi Rho program. The following April the young people held the first of three annual "Day's Pay Dinners" at which the price of admission was one day's pay at whatever job one held. Writing for the Seventy-Fifth Anniversary, Laven recalled,

How could I forget the board meeting when the youth volunteered to pay off the church debt of over \$1,000. Someone said "Well if they have the moxie to try it let them go ahead. They can't hurt anything." The youth did go ahead and inaugurated the Day's Pay Dinner which netted over \$1,200. The next year they raised over \$1,100 to buy office equipment and a 10 foot refrigerator. A grand gang of kids.

Laven recalled a few other memorable experiences such as on his first Sunday when he

... was greeted at the door by a tall, grey haired gentlemen, who asked, "Well, did you bring any money with you: You're no good to us unless you have some money." His reputation as a lovable heckler had preceded him and I knew this was Dr. Taylor.

On another Sunday morning West had to help the red-faced youth minister find the scripture reading during worship. Laven praised the patience of the congregation and its attitude of "Send us a man who is willing and we'll make a minister out of him." And that's what they did. Laven was ordained into the Christian ministry by the congregation shortly after the close of his two-year ministry there.⁷¹

The church and its leaders spoke out on several social issues, two of which evolved directly out of the war. In February 1946 West exchanged pulpits with Rabbi Solomon A. Shore of the Pomona Jewish Center. West spoke at the Center on a Friday night and Shore at the church on a Sunday night. The services were dedicated to better understanding between

⁷¹Letter to Pomona First Christian Church from Mel and Vera Laven, n.d., and Annual Report, 1948-49.

Christians and Jews.⁷² The question of atomic weapons was addressed by the Chapel and Chancel Choirs in November 1946 in a musical entitled, "The Bomb that Fell on America," written Herman Hagedorn.⁷³ The congregation observed Race Relations Sunday, probably for the first time, on February 11, 1945. The following year a controversial measure supporting equal employment regardless of race, nationality and religion was placed on the ballot. Comments from Claremont Police Commissioner Charlotte Neely, who supported the measure, were reprinted in the Caller. "She disclaimed being a 'Communist' in taking such a stand, humorously pointing out that 'Communists' are usually persons we don't agree with (on issues like this)." West expressed concern that certain religious groups were claiming that Christianity was on this side or that of various issues in the election, and reminded readers that Christianity, more than any other force, can be very conservative and very revolutionary. Well-informed decisions, especially by Christians, were needed in the election.⁷⁴

Interest in missions continued to remain strong during this period. As in previous years, the congregation benefited from the presence of retired missionaries. Mr. and Mrs. W. Arthur Hixon, former missionaries in Africa, were members of the congregation after the war.⁷⁵ (Arthur Hixon was field representative for Chapman College, beginning in 1946.) The Living Link relationship with Howard continued to inspire the church as well. In addition to his several visits to the church, a Methodist friend of his, Dr. Fred Aden,

⁷²"Civic Unity Leader Will Address Local Jews," newsarticle, February 23, 1946, church archives.

⁷³"Choirs to Present Dramatic 'Bomb' Verse for Christians," newsarticle, November 10, 1946, church archives.

⁷⁴Christian Caller (October 24, 1946).

⁷⁵Annual Report, 1945-46.

head of Waseda College in Buenos Aires, was featured speaker at the 1946 "School of World Friendship." In April 1946 a "Rambo Committee" was established to raise funds once again to purchase a new station wagon for the missionary doctor and \$3,000 was secured by December, 1947.⁷⁶ In 1947-48, forty percent of the congregation's budget went to outreach causes. Locally, the choir and Men's Fellowship League sponsored a number of activities at the California Institute for Men in Chino.⁷⁷

West concluded his ministry in January, 1948. His final task was to address the Southern California CYF Conference hosted by the church. The loss felt by the church was equally shared by the community, as expressed in a Progress Bulletin editorial:

Don West is today one of our ablest leaders. Few men have done so much for Pomona in so short a time. The community can ill afford to lose a man of his high vision, enthusiasm and courage. We haven't always agreed with him in all his ideas; possibly his outlook on life has been a little too noble and humanitarian for some of us to measure up to. But we always admired him and knew that we were being enriched by his untiring and unselfish efforts to help his fellow men.

Few have realized how vital a part Don West has played in the life of this valley. Whenever there has been a need for someone to add pep to a Chest drive, to a Red Cross campaign meeting, or to a War Bond or Blood Bank campaign, he has been counted on to fill the breach and bring inspiration, and give sound advice. ...

No one has worked harder for church unity and to make more effective the whole program of the Christian Church.⁷⁸

After serving nearly three years in Oakland, West became executive secretary for the Department of India, Thailand and the Philippines of the United Christian Missionary Society in December, 1950.

⁷⁶Baughman, Collins and Pitzer. Even the Junior Department participated in the fund raising by sponsoring an "Indian Tea" for their parents.

⁷⁷Annual Report, 1946-47.

⁷⁸"A Tribute to Don West," Progress Bulletin (January 18, 1948).

Bamber continued on as the associate minister until West's successor arrived, resigning along with Laven on June 30, 1948. Marie Newman, superintendent of the Children's Department for ten years, resigned in May to complete a degree in Christian education at Chapman. (Newman, who was already a grandmother when she began at Chapman, served churches in Alhambra and Whittier before retiring in Pomona in 1965.⁷⁹) Owen Kellison served as the interim minister.⁸⁰

DIGNIFIED WORSHIP

W. John Parker was called in April and arrived in June, 1948, from First Christian Church in Paducah, Kentucky. He was familiar with California, having graduated from Chapman College and the University of Southern California.⁸¹ Parker emphasized running the church in a business-like manner and ended the practice of borrowing money from the building fund for the operating fund. He memorized his sermons as one indication of the high priority he gave to worship, which was to be "more dignified, sacred, reverent and attractive."⁸² Parker attracted a number of professional people to the church, and attendance in worship increased by a sizeable amount (18 percent) in his first year,⁸³ however, it decreased the

⁷⁹Telephone conversation with Marie Newman, August 15, 1983.

⁸⁰Baughman, Collins and Pitzer.

⁸¹Parker received a Master of Theology degree from the Religion Department of USC which later became the School of Theology at Claremont.

⁸²Annual Report, 1948-49.

⁸³Parker reported that attendance was up fifty percent. However, he included children in the "expanded session" which previously had not been counted. Cf. Annual Report, 1948-49 and worship attendance figures, church archives.

following two years. Some of the changes he initiated, such as wearing a pulpit robe and placing a cross and candles on the communion table, caused a bit of consternation among members who viewed such things as being too much like the Catholics.⁸⁴

Verna Dean Schmid, also a graduate of Chapman and for two years a student at College of the Bible in Lexington (now Lexington Theological Seminary), was called as the Director of Christian Education, beginning October 1, 1949.⁸⁵ Under her direction a "Laboratory Training School" was offered for area Sunday school teachers in July, 1950. A number of the church's teachers received training through this and similar schools. A Vacation Bible School was conducted in conjunction with the lab, the first in several years, and then repeated the following year on its own.⁸⁶

Much of the interest in missions during Parker's ministry was channeled into the "Crusade for a Christian World." This nation-wide crusade sought to raise \$14,000,000 to establish new congregations, reach new members and recruit persons for ministry and missionary work. L. J. Bentley chaired the Pomona Crusade campaign. Over \$14,000 was raised in the first year, \$25,800 by 1951 when the campaign closed.⁸⁷ Largely as a result, the three years from 1948 to 1950 were the highest years for missionary giving in the history of the church. \$18,535 was given to outreach causes in 1950, an amount that was not exceeded until 1967 (see Appendix C). After Mrs. Louise Bentley died in 1949, a memorial fund as part of the Crusade was

⁸⁴Personal interview with W. John and Janet Parker.

⁸⁵"Verna Dean Schmid Accepts New Position," Christian-Evangelist (October 12, 1949) 1019.

⁸⁶Annual Report, 1949-50, 50-51.

⁸⁷Annual Report, 1950-51. The campaign fell \$6 million short of its goal. Cf. McAllister and Tucker, 411ff.

established in her name for the Victor Rambo Eye Hospital in India. The goal of \$5,000 for the memorial fund was met by April 30, 1950. As a result of conversations Mrs. Bentley had with Mrs. Pandit, India's Ambassador to the U.S. and sister of Prime Minister Nehru, the Indian government matched the church's gift to the hospital.⁸⁸

After several years of studying church history and building styles, the Building Planning Committee, now chaired by Ray Herbert, selected the California mission style. Plans were drawn up by architect Arthur Frick of Pasadena and approved by the congregation on October 23, 1949. The ground breaking was held on November 6, 1949, the sixty-sixth anniversary of the church. The congregation convened at the old building and then proceeded to the new site in a thirty minute, one hundred car processional with police escort. Glenn Godfrey, as chairman of the Board, did the ground breaking honors.⁸⁹

An intensive Building Fund Campaign was conducted May 4 to 10, 1950, under the leadership of William T. Percy, Executive Secretary of the Board of Church Extension in Indianapolis, aided by Claude Morwood, chairman of the Building Finance Committee. Beginning with a kick-off dinner, the campaign yielded \$37,500 in cash and pledges. The total cash on hand at that point exceeded \$50,000.⁹⁰ The "Pay-as-you-go" plan called for the entire complex to be built over a 15 to 20 year period in various stages. Actual construction on the first phase, the social hall and north wing, began

⁸⁸Pitzer, 38.

⁸⁹Christian Caller (November 6, 1949); "Dedication Day Program".

⁹⁰Annual Report, 1949-50; "Pomona, Calif., Church Reports Achievements," Christian-Evangelist (August 23, 1950) 832.

on October, 18, 1950. A group of volunteers led by Jack Fethers assisted in the construction on weekends and were provided lunch by the women.⁹¹

BUILDING TENSION

Contrary to the progress being made on the new building, 1950 was not a harmonious year for the congregation. A number of members were opposed to the building project, either because they did not want to leave the old building or because they felt the financial burden would be too great. Three of the five trustees petitioned the Board in August, 1950, to postpone the project because of the national economic uncertainty created by the war in Korea. Rumors spread that the Park lot was to be sold.⁹²

As one of the most outspoken proponents of the building plans, Parker was at the center of the dispute. He was also criticized for not requiring non-immersed new members to be immersed and other issues, including the condition of the parsonage (below the standards the Parkers felt a church the size of First Christian should have) and the Parkers' lifestyle (higher than many members felt the minister should have).⁹³ Much of the conflict was the result of the differences between a largely rural frame of reference on part of the congregation and an urban frame of reference on part of the minister. In short, the congregation and the minister were not a good match. Parker offered his resignation on July 12, 1950, stating, "Although there have been many fine achievements and victories in the work

⁹¹Baughman, Collins and Pitzer; "Volunteers Step Up Work on New Church Building," Progress Bulletin (December 19, 1950).

⁹²Two of the trustees filed a minority report to the Board, arguing for the building plans to be carried out. August 16, 1950 memo, church archives.

⁹³John and Janet Parker.

during the past two years, I feel that the minority opposition against me is not healthy for the Church or myself..."⁹⁴ After a petition signed by 182 members was presented to the Board requesting a congregational vote, the congregation accepted his resignation on October 29 by a vote of 143 to 209. One person wrote regarding the vote, "Be careful this day's work doesn't divide the church. A divided church is a ruined church and is a disgrace to Christianity ... Ask God to settle it and not man."⁹⁵ Parker left on January 12, 1951. The affair did not split the church, but there were some hurt feelings.⁹⁶ Shortly prior to Parker's resignation Schmid resigned and was succeeded by Arthur Hixon. Attendance at worship declined to 260 in 1950-51.⁹⁷

Parker named the building campaign as the highlight of his brief ministry in Pomona.

We feel that our ministry here was for the very definite purpose of beginning the new church building. After the church had been talking about building for the past fifteen years, our ministry I feel was direct and positive toward the beginning of the building.⁹⁸

Parker became minister of the Highland Congregational Church near San Bernardino, where he remained 25 years.

Dr. F. H. Groom, a former vice-president of the International Convention and pastor in Cleveland, Ohio, became the interim minister. He devoted his short stay in Pomona to uplifting the spirit of the church and

⁹⁴Letter to the Official Board from John Parker, July 12, 1950.

⁹⁵Official Board minutes, November 8, 1950, written on back of a tally sheet signed, "one who knows."

⁹⁶Letter to John Messer from Ray Herbert, May 31, 1951.

⁹⁷Worship attendance records, church archives.

⁹⁸"W. J. Parker Called to Congregational Church," Christian-Evangelist (May 2, 1951) 437.

building cooperation. The recent disputes had not only affected worship attendance, but together with the building campaign, the financial condition of the congregation. In a full-page letter to the congregation printed in the Caller, the Finance Committee revealed that staff salaries had been reduced \$177 and \$1,500 borrowed to pay the bills.⁹⁹ Giving to outreach causes dropped more than forty percent to the lowest level since 1943 (see Appendix C).

Prior to the congregation's moving into the building, the youth were once again first to use the new facilities, this time by holding a Benefit Banquet on April 14, 1951. Reeves returned to emcee the banquet and his assistant at Chapman, Quinton De Young, was the main speaker. Thirty youth prepared and served dinner 'free' to all those who gave a donation of \$5 or more. A capacity crowd was served and \$1250 raised for the building.¹⁰⁰

The first worship service was held in the new structure on May 6, 1951. Groom commented on the historical significance of this event in the previous week's Caller.

Next Sunday morning, for the first time, our worship service will be conducted in the new building. In the years to come, the historians of our church will mark this as the beginning of a new epoch in our church life. Those who are in attendance next Sunday will be able to say, always, to the next generation, "We were there on that day."¹⁰¹

The period from 1936 to 1951 was a time of transition for the congregation. It was first of all transition from the pre-war to the post-war era. For First Christian Church of Pomona, that meant adjusting from

⁹⁹Christian Caller (January 14, February 4, March 4, 1951)

¹⁰⁰Church Youth's Preview Dinner Clears \$1250," Progress Bulletin (April 17, 1951)

¹⁰¹Christian Caller (May 6, 1951)

ministry in a rural-oriented town to witness in an urban setting, from a midwestern way of life and values to a more California, fast-paced lifestyle, from a time when the church was a prime center of community life to a time when it was just one more competitor for people's attention. In 1930 4.1 percent of Pomona's population belonged to First Christian Church. In 1940 it was 3.6 percent and in 1950 2.6 percent. While still above the national average for Disciples (1.3 percent in 1950), the congregation had reached a plateau and was no longer growing as fast as the community. But the church was trying hard to keep pace, and so the move was made to an area where the church could grow with the community on the assumption that the move would help facilitate such growth.

Thus 1936 to 1951 was also a time of physical transition. Nearly 15 years was spent in dreaming, planning and revising plans for a change in the church home that would enable the congregation to reach more people in the growing community. Of all the praiseworthy things done in this decade and a half--the number of new, creative programs, the strong, ecumenical witness, the increased giving to outreach causes--probably the most spectacular was the completion of the first \$95,000 unit of the new complex under a lameduck minister and an interim minister. Undertaking a building project is a difficult and stressful task even in the best of times. But to do so under such circumstances as was done in Pomona is a considerable accomplishment and says much of the congregation's lay leadership who made it all possible.

The period also represents a time of transition from the days of the evangelistic meetings and direct, personal missionary appeals to an ecumenical period of more cooperation and "unified promotion" of missionary

causes. The Dyes, who for so many years urged young people to go into lifetime work for the church, were fading from the scene. (Eva Dye died the year of the move.) No single household in the congregation was either able or willing to adopt its own Living Link missionary as the Waterses had done. The women no longer had their own missionary to support, though the underwriting of the one missionary the congregation did support was brought about by them. While giving to outreach causes remained strong, no one had entered the missions field since 1925 (nor the ministry, except a minister's son, Fred Hutslar). What had once been Pomona's forte had diminished considerably.

There is still much to celebrate from this period, however. The congregation recovered from its downward spiraling in 1936 and made a name for itself once again. The functional constitution ahead of its time, the planning conferences, Religious Artists and Lecture Series, Free Fresh Fish Fry, Sixtieth Anniversary celebration, the on-going School of Missions, the new ecumenical projects including an ecumenical Living Link missionary, the special financial campaigns, Day's Pay Dinner, Rambo Fund, phase one of the new building and all the volunteer work--these are all pieces of a puzzle that when put together reveal a picture of an active, vigorous and dedicated congregation. The problems encountered at the end of this period were met and overcome and the work of the church maintained because the congregation still stood on solid ground.

Chapter 5

1951-1983: MISSION AND MINISTRY IN THE NEW ERA

In the last third of the century covered by this history, the church was faced with carrying out its ministry under new circumstances. There were first of all the new location and church building which offered new possibilities for ministry. This was especially true once the total complex was completed in 1965.

The church also has had to come to terms with a new community, not just around Park Avenue, but across the entire city. The completion of the San Bernardino Freeway in 1954 and the Pomona Freeway in 1965, the replacement of orange groves with industry such as General Dynamics, and the migration of blacks and other minorities to Pomona have brought about radical change to the character of the city.

Changes on the world scene as well have influenced the church: the development of nuclear weaponry, the new independence of Third World countries, the increased interdependence of the entire world, the space age, improvements in mass communication, and problems of world hunger and poverty.

Adjusting to this new world era has meant new styles of mission and ministry for many North American churches. Missionaries would come at the invitation of indigenous churches rather than be sent out at the will of western Christians. With churches established in every part of the world,

the task was no longer to make more Christians in the world, but to make the world more Christian.

In the Pomona congregation, this adjustment has shifted the emphasis from missions to service. Though the interests in overseas missions has remained high, it has been matched or possibly surpassed by individual and corporate service to the community.

THE BUILDING GOES ON

Shortly after the move to the new building, Groom was forced to resign for health reasons and died a few months later.¹ Arthur Hixon resigned his post as Director of Religious Education in May to become pastor of Beaumont Christian Church. For the remainder of the year, his wife, Evalyn, assumed his position in Pomona.² Claude C. Jones became the new interim minister in June and served until John W. Messer began his duties as the sixteenth minister of the church on September 2, 1951.

Messer, then at Coral Gables, Florida, was called sight unseen on the strong recommendation of Groom, who became acquainted with Messer while visiting a son in Coral Gables.³ The executive secretary of the Florida region called Messer "one of our outstanding young ministers."⁴ Messer was a native of Tennessee and a graduate from the College of the Bible in Lexington (Lexington Theological Seminary) and previously had not

¹Christian Caller (September 2, 1951)

²Christian Caller (May 20, 1951)

³Personal interview with John Messer. "Dr. Hooker Greene of Pasadena" was incorrectly identified in the published version of this history as the person who recommended Messer.

⁴Letter from Lawrence S. Ashley to F. H. Groom, May 5, 1951, church archives.

been west of Colorado. After he had been called but before negotiation on the salary, the chairman of the Pulpit Committee, Ray Herbert, suggested that southern California should be worth at least \$1,000 in less salary to the minister. Messer responded that the Coral Gables Chamber of Commerce would probably disagree!⁵

One of Messer's first tasks was the dedication of the first unit of the proposed quadrangular structure. Owen Kellison, then Chancellor of Chapman College, gave the address at the dedication on November 4, 1951. Clifford Cole, executive secretary of the region, brought greetings from other churches. Hutslar, Reeves, Jones, Dye and Messer all took part in the service. Valued at close to \$100,000, the new building was dedicated debt free. The old building was sold to Faith Community Church for \$40,000, not including the organ, which was to be moved to the new sanctuary after it was built. In the meantime, a \$3,000 Baldwin electric organ was purchased by the choir to fill the music needs of the church.⁶

As soon as the first unit was completed, work was begun on plans for the second unit, the sanctuary. While those who had supported Parker opposed any changes in the design, Messer encouraged the Building Committee to reconsider the original plans. As a result of his influence, the interior design was changed from the Spanish mission style to gothic and a prayer chapel was added to the east end of the sanctuary. His influence was not great enough however, to prevent twenty feet from being lopped off

⁵Letter to Ray Herbert from John Messer, June 9, 1951, Pulpit Committee minutes, church archives.

⁶Pearl Baughman, Hazel Collins and Elizabeth Fitzer, "Abbreviated Sketch of the Church, 1942-1958," n.d., church archives; "New Unit is Dedicated at Pomona, Calif.," Christian-Evangelist (January 2, 1952) 12.

the height of the building. Nevertheless, the new plans called for the largest laminated trusses (for and a half tons each) to be used in a church on the west coast up to that time.⁷

A Building Fund campaign was begun on April 17, 1952. With the help of the money received from the sale of the old property, \$70,000 was on hand by February 8, 1953, at which time the congregation voted to proceed with the plans. The estimated cost, including furnishings and the repair and installation of the old organ, exceeded \$200,000. Ground was broken on March 1, 1953 by the chairman of the board, Grant Pitzer, who was assisted by Harold "Buddy" Houston, the great grandson of Frank Clary (one of the early members of the church). Approximately \$10,000 was raised at the ceremony and another \$18,000 was collected through the annual birthday offering received in November of that year. Construction began on June 1, 1953, and was completed two years later at a total cost of \$250,000, of which \$100,000 was borrowed. Grant Pitzer died in October of 1953 as did Bert Harvey. Another stalwart of the congregation, R. L. Stratton, died the previous month. Claude Morwood, chairman of the Building Committee, died in January, 1955, and was succeeded by Raymond Yerkes.

The first service in the new worship center, which seats five hundred in the nave and one hundred in the balcony, was held on Palm Sunday, 1955, though the pews had not yet been installed. The dedication was not held on a single day, but continued an entire week from October 30 to November 6.

⁷John W. Messer; newspaper photo and caption, November 11, 1955, church archives.

The six services featured Reeves, Claude Jones (who had become a member of the congregation) Harold F. Humbert (a retired minister and elder of the church), and Messer, who spoke at two services. Owen Kellison, then at the Hollywood-Beverly Christian Church, once again was the main speaker at the concluding service on November 6.⁸

Other property improvements during this period include a new parsonage purchased on Windsor Place and an outdoor recreation area that included a 60' x 100' blacktop with basketball and volley ball courts, a large baseball diamond, horseshoe courts, picnic area and playground equipment. The entire property was landscaped by the deacons in 1956-57 at a cost of \$8,000.⁹

CHANGES IN STAFF

Of course there were many other things going on in the life of the congregation besides the building program. Two months prior to Messer's arrival, Bryson Couvillon, 24, and his sister Lucille, 19, were two of thirty youth chosen from across the U.S. to work for six months on "The Call," an effort by the United Christian Youth Movement to enlist one million youth to rededicate their lives to Christ. Both had been president of the Pomona Christian Youth Council and Bryson was the co-chairman of the Southern California National Council of Christians and Jews and former president of

⁸"Church Dedication at Pomona, Calif.," Christian-Evangelist (December 28, 1955) 1270.

⁹Baughman, Collins and Pitzer; Achievement Reports, 1956-57, church archives; "Pomona, Calif., Church Concludes Comprehensive Evangelistic Effort," Christian-Evangelist (April 29, 1953) 416.

the Southern California United Christian Youth Movement.¹⁰ In 1952 the church became eligible for a "Life Line Scholarship" for a member attending Chapman because its contributions to the college averaged five cents per week per member. Lucille was chosen as the recipient.¹¹ Another member of the congregation, T. Edmund Cooke, received the "Silver Beaver" award for his long service to the Boy Scouts in January, 1953. Messer was elected president of the Southern California Ministerial Association later that year.

Two staff persons were ordained into the ministry by the congregation during this period. Harry Partin was called as the Assistant Minister in March, 1952 and ordained the same month. (Partin was a member of the International Missionary Council of the World Council of Churches.) He resigned the end of May, 1953, to do further graduate work at the Disciples Divinity House in Chicago. Mary B. Butchardt, wife of a retired minister, was appointed Assistant to the Minister in October of 1953 and ordained the following March.

Robert Jones, son-in-law of Ray Herbert and a senior at Chapman, served part-time as the youth director from June, 1953 to May, 1954. Robert Latham, a deacon of the church, was employed to direct the youth work for the rest of 1954, followed by Ron Greason in the spring of 1955. George (Jep) Turner was called as the Minister of Administration from a nationally acclaimed youth center in Bend, Oregon. Turner headed the youth program in Pomona as well as the church administration (replacing Butchardt) beginning in May, 1955. Dorothy Neibel retired as the Director of Music in

¹⁰"Brother and Sister Enlisted for Christian Action Drive," newsarticle, n.d., church archives. Cf. Christian Caller (June 3, June 17, 1951)

¹¹The first scholarship was for \$200. Official Board minutes, September 10, 1952, church archives.

June, 1955, after eleven years of service. She was succeeded by Warren Rasmussen in September. A number of previous staff members, including Hutslar, Reeves, Bamber, Hixon and Jones, plus Nina DuPee Hoyne, the current staff members and other members of the congregation, presented the skit, "This is Your Life" for the Seventieth Anniversary of the church in November, 1953.¹²

MISSIONS AND EVANGELISM

Though the building campaign slowed missionary giving, down from 31 percent of total income in the period from 1936 to 1951 to fifteen percent from 1951 to 1956, the interest in missions remained strong. Grace Wiest collected nearly 1,000 pairs of glasses for the Rambo hospital in 1951-52. The School of World Friendship continued as a strong annual event in the fifties. Both Rambo and Howard were part of its 1953 program. Howard spoke at a "Sacrificial Meal" as part of the Week of Compassion observance, which was incorporated into the School. Royal Dye, then eighty years old, spoke at the 1954 school after completing a tour of Zaire. Two new Living Link missionaries were adopted by the congregation in 1956 in addition to Howard: Mrs. Hal Shorrock in Japan and Miriam Terry (the daughter of Dr. and Mrs. W. N. Hixon), in India. The decision to support the additional missionaries, A \$6,000 per year commitment, grew out of the School of World Friendship that year.¹³

¹²Baughman, Collins and Pitzer.

¹³Baughman, Collins and Pitzer; Congregational meetings minutes, May 6, 1956. Cf. "Pomona Church Accepts Living Link Missionary," newsarticle, May 8, 1956, church archives.

Evangelism efforts in this period focused on gaining new members during Easter week. In 1953 a goal of 150 new members by Easter was set in January. The Rev. Shelvy Anglemeyer from First Christian Church of Medford, Oregon, led the final phase of the campaign and organized the Pomona laity for a week of calling on homes. Messer preached every evening during Holy Week on "The Christian Way." The effort brought in 108 new members, nearly half by confession.¹⁴ Similar efforts were conducted the other years during Messer's ministry, bringing in nearly five hundred new members in five years. Membership, which had dropped to 880 in 1951, rose to 1007 by 1955. Attendance in worship as well increased from 160 to 292 in Messer's first year. The average attendance in 1955, the next year for which figures are available, was 319.¹⁵ Sunday school attendance in 1955-56 averaged 309.¹⁶

Attendance at the Sunday evening service, though, continued to be a problem in the minds of the church leaders. Various efforts were made to reach more people, including broadcasting the last half of the service on KPMO, beginning in April 1952. A mid-week service, "The Hour of Power," was begun in 1953.

The newly organized Christian Men's Fellowship, formerly the Men's Fellowship League, had 125 members at a February 1953 meeting and was reported to be growing. Meanwhile, the Co-Weds (together with the Comrades) joined with the Homebuilders in January, 1952, to become the

¹⁴"Pomona Calif., Church Receives 81 New Members Palm Sunday," Christian-Evangelist (April 15, 1953) "Pomona, Calif. Church Concludes." The Medford congregation was seventh in the nation among Disciples in membership additions.

¹⁵Official Board minutes, December 13, 1955.

¹⁶Achievement Reports, 1956-57.

Co-Builders.¹⁷ In 1954 the church was required to sign a loyalty statement to the U.S. government in order to receive its tax exemption status. Messer wanted to sign the statement only under protest, however, his motion lost.¹⁸

A new Senior Citizens Club was organized by Ray Herbert in 1954. It was reorganized a few years later and named the "Poppy Club" after the California state flower at the suggestion of Lee Pryor. Active to the present with over two hundred members, half of whom are members of First Christian, this group has a luncheon and an outing, ranging from one to six days, once a month. Since his own retirement, Herbert has functioned as the tour director for the group.¹⁹

ANOTHER DISPUTE AND A NEW MINISTER

An otherwise successful ministry turned sour in early 1956 as a result of a dispute between Turner and Messer. In a joint meeting, the elders and the stewardship council appointed a committee of two impartial persons to meet weekly with the two ministers to resolve the differences and requested that more sermons be pitched to the "unsaved." Two days later the Board gave Messer a vote of confidence.²⁰ Efforts to resolve the dispute were unsuccessful and the resignations of both Messer and Turner were accepted by the elders in May. However, the congregation voted to

¹⁷Baughman, Collins and Pitzer.

¹⁸Official Board minutes, March 10, 1954.

¹⁹Personal interview with Ray Herbert. Cf. Baughman, Collins and Pitzer.

²⁰Minutes of the elders and stewardship council, March 11, 1956, Official Board minutes, March 13, 1956, church archives.

reject Messer's resignation, giving him a standing ovation.²¹ Messer agreed to remain but Turner continued to oppose him though no longer on staff. Messer resigned in October to take a position at the East Side Christian Church in Long Beach. On his last Sunday, October 13, 1956, the cornerstone of the sanctuary was sealed. Hutslar did the pastoral calling for a period thereafter and Owen Kellison was called for the second time as the interim minister.²²

The Pulpit Committee recommended Lee Pryor, whom they had previously considered in 1951, as their choice for the new minister. Pryor, the minister at Van Nuys Central Christian Church for 19 years, was called by the congregation in February, 1957 and began in April. Pryor was a graduate of Chapman and the Divinity School at Drake University, Des Moines, Iowa. Under his leadership the Van Nuys congregation had grown from 410 members to 1348. Income and giving to missions as well had increased more than ten fold. Pryor had served as president of the regional board and convention.²³ He emphasized getting to know the people "through calling in their homes and learning their needs, ... ministering to them personally."²⁴

Pryor had the difficult job of assuming the leadership of a church that had experienced two successive resignations of its pastors in undesirable

²¹Congregational meeting minutes, May 29, 1956.

²²Official Board minutes, October 9, October 23, 1956. Cf. "Messer Accepts Long Beach Post," newsarticle, October ?, 1956, and "Messer to Conclude Ministry at Sealing of Cornerstone," newsarticle, October 13, 1956, church archives.

²³"To Pomona, Calif.," Christian-Evangelist (March 6, 1957) 317; "R. Lee Pryor Resigns from Local Church," newsarticle, February 3, 1957, church archives.

²⁴Letter from R. Lee Pryor to author, January 6, 1982.

circumstances. While the church was not split into separate groups, the strong feelings that had developed prevented opposing groups from working in harmony for a time. Further, friction that had developed over differences of opinion on the building program still remained. Despite these differences, Pryor found the people to be "faithful in worship, generous in giving and industrious in completing many details" on the new sanctuary. Through his emphasis on the "New Commandment" of "love for one another which comes through forgiveness," harmony in the congregation was gradually built in a way that had not been known since talk of the move began a decade earlier.²⁵ Roger Ellison, chairman of the Board, stated in his annual report in 1958-59, "There seems to be a growing spirit of harmony and working-together-for-Christ that has grown tremendously in our congregation since our minister and youth minister [William Carpenter] have been with us."²⁶ Pryor named this the number one accomplishment during his ministry.²⁷

After the death of her husband in 1954, Grace Wiest began calling on shut-ins at the suggestion of the CWF President, Rosalie Chamlee. Wiest planned to quit her volunteer ministry when Pryor arrived, but instead was called as the Parish Visitor in 1957. She averaged more than a thousand calls annually, visiting guests from worship as well as the sick, shut-ins and other members of the congregation.

The last stage of the second unit was completed on December 15, 1957, when the newly rebuilt organ was dedicated. The organ donated by George Waters in 1910 and rebuilt in 1929, was enlarged and redesigned using

²⁵Pryor. According to a statement in the June 9, 1959 issue of the Caller, Pryor did not find the people too "faithful in worship" at that time. See below.

²⁶Achievement Report, 1958-59, church archives.

²⁷Pryor.

the old pipes and adding new ones to give a total of 33 ranks. (Another rank was added in 1966.) A new console was added as well. The total cost of the project was \$15,000.²⁸

An important influence on the congregation beginning at about the same time as Pryor's ministry was the establishment of the School of Theology at Claremont, a Methodist seminary created by the reconstitution of the School of Religion at the University of Southern California. William Carpenter was the first of many School of Theology students to serve on the staff of the church while in seminary. Beginning in September, 1957, Carpenter directed the youth work for four years. (He was preceded in the summer of 1957 by Carroll Cotton, a senior at Chapman.)²⁹

When the Southern California Convention established a committee in 1958 to explore the possibility of an official Disciple presence at a seminary in the region, Pryor was appointed to the committee. The Disciples Seminary Foundation was legally incorporated in October 1960 and a relationship was established with School of Theology. Donald Reisinger was called as the Executive Director (later named Dean) and began in May, 1962. The Reisingers quickly became active members of the congregation. Other staff members of the Foundation and faculty members of the school to become active in the church include Loren Fisher, professor of Old Testament, Ronald E. Osborn, professor of church history, Mary Anne Parrott, Director of Public Relations for the Foundation and Rod Parrott, Assistant Dean of the Foundation (also a member of the church staff in the

²⁸"First Christian Church's Organ to be Rededicated," Progress Bulletin, (December 13, 1957) 1:8. Cf. Baughman, Collins and Pitzer.

²⁹"First Christian Employs New Youth Leader," newsarticle, September 17, 1957, church archives.

seventies). Pryor served on the first Board of Directors of the Foundation and at one time was its Vice President.³⁰ He also was elected to serve on the Board of the United Christian Missionary Society in 1957 and later served as the President of the Southern California Ministerial Association and chairman of the regional Commission on the Ministry.

Ava Pryor, wife of the minister, gave the sermon on Women's Day December 1, 1957. She spoke for a new sense of mission in the atomic age. "Unless the church of today lives with sacrifice and abandonment as did the early church, it may find that it has been out-sacrificed by the Communist movement."³¹ Mrs. Pryor was at the time President of the Christian Minister's Wives of Southern California and later became Vice President of the national organization.

The Seventy-Fifth Anniversary of the church was celebrated during the first week of November, 1958, beginning with the traditional Homecoming Sunday, attended by more than five hundred persons. Nina DuPee Hoyne and George Mosher spoke at a luncheon that afternoon and an historical pageant, "Our Precious Heritage," was presented by the young people that evening.³² The CWF honored forty members for fifty years of continuous service at a luncheon on Wednesday. The women quilters ("Mending Aunties"), who had met weekly since 1910, were also honored. In addition to making quilts, these twelve women, with a combined 275 years of service, mended clothing

³⁰Personal Conversation with Donald Reisinger, June 28, 1983.

³¹"Pastor's Wife to Give Women's Day Message," newsarticle, November 30, 1957, church archives.

³²A copy of the play can be found in the church archives.

for the Children's Christian Home and LeRoys Boy's Home and sewed for the Red Cross during World War II.³³

Dr. Cleveland Kleihauer from Hollywood-Beverly Christian Church was the featured speaker at the Jubilee Banquet on November 7. The concluding Sunday service was featured on the TV program, "Great Churches of the Golden West," with 565 persons present. Five outstanding senior members received the Cross and Crown Award, given for the first time since 1950. Elizabeth Pitzer, Pearl Baughman and Hazel Collins prepared an up-dated history of the congregation from 1942 to 1958. The annual birthday offering brought in \$7,000 for the building debt. (Another \$10,800 was applied to the debt from the sale of the parsonage the previous year.) Dr. Charles Taylor, a member since 1935, chaired the Anniversary Committee.³⁴

CHANGES IN MISSIONS

The missions program of the church began to undergo some changes during the late fifties and early sixties. The 86 year old "Mr. Missions," Dr. Royal J. Dye, spoke for the last time at the School of World Friendship in 1960.³⁵ The following year, the Living Link program was discontinued by the United Christian Missionary Society in order to promote the concept of a

³³"Diamond Jubilee Brings Recognition to Church's Devoted Women Quilters," Progress Bulletin, (October 28, 1958)

³⁴"Historical Pageant Will Feature First Christian Church Program," Progress Bulletin (October 31, 1958) "350 Attend First Christian Jubilee Dinner," Progress Bulletin (November 8, 1958) Cf. Baughman, Collins and Pitzer.

³⁵Dye visited the congregation on a few occasions in the following years and died at the California Christian Home in April, 1966.

"unified budget"³⁶ and the involvement of all congregations in overseas missions. New missionaries or those reappointed were assigned regions as their new links rather than congregations, though former Living Links, such as Miriam Terry (India) and Agnes Lessley (Paraguay)—the latter had replaced Mrs. Shorrock in 1958 as one of the church's two Living Links--were encouraged to maintain contact with their former partner congregations, which Terry and Lessley did.

Four couples were assigned to southern California, including Drs. Willard and Siegfried Centerwall, who were members of the congregation from 1955 to 1960 and taught in the Church School Junior High Department. Appropriately enough, the Centerwalls were sent for a five and a-half year term in 1961 to relieve the Rambos in India. The church had raised \$1,877 for the Rambo Hospital as recently as 1959 following a visit by Dr. Rambo to the School of World Friendship. The Centerwalls, though not actual products of the Pomona congregation as was the case with earlier missionaries, were the first missionaries to go out from the church since 1925.³⁷

Another missionary to go out from Pomona was Gladys Reese, who went to Uganda in 1962 to teach reading and writing by the Laubach method. Reese became interested in the Laubach program when Dr. Frank

³⁶Under this concept, churches were encouraged to send monies to support the entire program of U.C.M.S. and other participating Disciples organizations. The financial agency of Disciples, Unified Promotion (now Church Finance Council), was formed in 1935 for this purpose. Cf. Christian Caller (October 24, 1961)

³⁷"Church to Honor Dr. Couple Preparing for Medical Mission," newsarticle, August 21, 1960, church archives; Christian Caller (July 25, 1961)

Laubach spoke at the church in 1956. Reese studied the system for the next two years and then began teaching it at the Pomona Public Library in 1958. She went to Uganda at her own expense with the approval of the Laubach Literacy Society and worked there for two years.³⁸

A new field for the congregation of missions work at home was implemented in 1960 when a Dutch-Indonesian refugee family, the van der Mejdens, were resettled in Pomona. Pieter, Stella and their two children were twice forced to leave their home in the East Indies for Holland where they found conditions crowded and opportunities for employment few. They were brought to Pomona by the Co-Builders in cooperation with the World Council of Churches and the Social Concerns Department of the United Christian Missionary Society and became active members of the church. Pieter worked for a time at the Disciples Seminary Foundation and Stella at the church before they established their own business and became self-supporting.³⁹

After the rewarding experience with the van der Mejdens, a Cuban refugee family was brought to Pomona under the supervision of the Future Builders a few years later. The van der Mejdens were among those working on the project. Unfortunately, the results were not what the church expected and did not repeat the previous positive experience.⁴⁰

In another area of missions, the congregation gave more than \$1,000 to Week of Compassion for six consecutive years from 1956 to 1961, placing

³⁸"Widowed Pomona to Teach in Uganda," newsarticle, February 28, 1962. Cf. "Local Women Opens Literacy School Here," newsarticle, November 17, 1958, church archives; Christian Caller (February 19, 1963)

³⁹"Dutch Family Says America Still 'Land of Opportunity,'" Progress Bulletin (October 16, 1960)

⁴⁰Cf. "1963" scrapbook, church archives.

them among the top four churches of the region contributing to this cause. In 1958, they exceeded their \$1,500 goal by \$300. They had great difficulty, however, in meeting their goal in the following years.⁴¹

In 1963 the children became involved in mission work through the Heifer Project adopted by the Vacation Church School. When the church began to experience difficulty in meeting its budget that year, a suggestion was made to pay the \$2,000 debt from missionary funds. The suggestion was soundly defeated in the Board and instead the money was raised from new gifts within two weeks.⁴²

The women continued to engage in their special projects over and above the all-church efforts such as making gifts for the California Christian Home or the City of Hope and mending clothes for LeRoy's Boys Home. In a typical year they sent 600 pounds of clothing to Japan, 173 children's garments to Korea and made 150 pounds of soap for use overseas. In addition, the women made up to one thousand calls on the sick, shut-ins, prospective members, etc. A monthly CWF newsletter with a strong emphasis on missions, was included in the Caller.⁴³ In 1963, over one thousand pounds of clothing were collected for Church World Service during the School of World Friendship and an appeal to achieve 50/50 giving was made.⁴⁴

⁴¹Year Books (1957-62) and "Achievement Reports," 1957-62. Cf. Christian Caller (February 13, 1962)

⁴²"1963" scrapbook.

⁴³Achievement Reports, 1959-60. Cf. Christian Caller (October 10, 1961)

⁴⁴This was a nation-wide campaign conducted under the slogan, "As much for others as for yourself." Personal interview with Morgan Sly.

While the women continued to lead the way in the missionary interests of the church, the men led the cause for undergirding the education of prospective ministers from within and without the congregation. In 1957-58 the elders established a scholarship for a student entering full-time Christian service and the Christian Men's' Fellowship formed a Scholarship Committee in 1959-60 to further promote the church's scholarship program. The men raised more than \$1,000 for the district CMF scholarship fund in 1961.⁴⁵ In addition, the congregation maintained its Life-Line Scholarship from Chapman College throughout the fifties and sixties. This scholarship was used frequently at the end of the year by the church leaders to appeal for pledges to be paid so that the congregation would not lose the scholarship for one of its students at Chapman.⁴⁶

It is probably no coincidence that several former members and staff of the congregation became closely related to Chapman. Carroll Cotton has served as the Dean of Students, William Carpenter as Chaplain, Jon Lacey as Assistant Chaplain and Dennis Short is the present Chaplain (not to mention Annie Paul Cason and George Reeves). A number of members of the church as well has served on the governing boards of Chapman, the Disciples Seminary Foundation and other institutions of higher education.

The new-member campaigns conducted under Messer in the spring were continued under Pryor. A goal of 106 new members was set for Easter, 1958. Ninety-four were received into membership and fifteen more signed intention cards as a result of the evangelistic effort led by Pryor and sixty callers. A total of 151 new members were received that year, the

⁴⁵Achievement Reports, 1957-61.

⁴⁶Cf. Christian Caller (May 12, 1964)

fifth highest in southern California and 49th in North America. Similar attempts were made in the following years, bringing in 612 new members from 1958 to 1963, an average of 102 per year, even though the high goals set for the Easter season were not met most years.⁴⁷ At the same time, there was a decline in the official membership figures due to a change in reporting procedures. Generally, Disciple churches did not remove names from membership lists unless so requested by the person concerned or in case of death. The only distinction made was in resident and non-resident members which resulted in greatly inflated membership lists. The International Convention therefore requested in 1960 that churches distinguish between active and inactive members. A canvass of the Pomona membership in 1961 revealed that over two hundred names should not be included in the active list, thus revealing an active membership of 835, though in reality, there was no actual decrease over the previous year when 1074 members were listed. The new figure was considered very liberal, but greatly more accurate than in previous years.⁴⁸

A better measurement of the growth of the congregation during this period is the worship attendance figures, recorded weekly in the Caller under Pryor. Growth in attendance was slow in Pryor's first few years. He lamented in 1959, "I have never been associated with a congregation where so small a percentage of its membership attended worship services regularly."⁴⁹ But attendance did increase and by the first half of 1962,

⁴⁷"First Christian Receives 94 Members," April 10, 1956; "First Christian Church Adds 52 new Members," n.d., church archives; Achievement Reports, 1957-63; Year Books (1957-63)

⁴⁸Christian Caller (August 8, 1961)

⁴⁹Christian Caller (June 9, 1959)

averaged 379. Attendance remained in the mid to high three hundreds through the first half of the decade.

NEW CLASSES

In the field of Christian Education, there were a number of new developments. Two new adult classes were formed, the Crusaders in 1956, taught by Carey Thomas, and the Future Builders (young couples) the following year, formed under Bill and Lillian Carpenter, and taught by Karl Harris (to the present). The latter group developed a special talent for musicals, performing with the aid of the choir. Gilbert and Sullivan's "Mikado" first in 1961 and several times thereafter, "H.M.S. Pinafore" the following year and "Pirates of Penzance" in 1963. "Mikado" was repeated at Trinity Methodist Church and Temple City Christian Church. (Trinity evidently liked the play--they performed it at First Christian's 87th Anniversary.) "Pinafore" and "Penzance" brought in approximately \$500 each, which was divided equally between the scholarship fund and other church projects. The musicals were directed by Ralph Strane, who also directed a Christmas musical with the youth and the choir in 1958. A different genre of play, "You Ain't Done Right by Little Nell," was presented by the Future Builders in 1970.⁵⁰

William (Bill) Carpenter, the first Director of Christian Education under Pryor, served as the Chairman of the Released-Time program for the Protestant Board of Christian Education in Pomona, chaired by Pryor. This program, supported by the church from its very beginning in the forties,

⁵⁰Christian Caller (July 19, 1961; April 24, 1962)

provided 1,800 students with one hour per week of religious education. The scouting program of the church continued to run strong with two Girl Scout Troops, a Boy Scout Troop, an Explorer Post, a Cub Scout Pack and a Camp Fire Girls group.⁵¹

Carpenter was ordained by the congregation in 1961, after which he and a fellow classmate from the School of Theology, James Pierson, began a team ministry at Pryor's former congregation in Van Nuys.⁵² Ada Harsin, the former Southern California Associate Secretary for the Department of Christian Education, was called as the new Director of Christian Education to begin September 1, 1961, but did not remain long. The church school by this time involved 65 teachers and aides. Dennis Short, the 1958-59 Southern California CYF President and Bonita High School Student Body President (in La Verne) while a member of the church, returned in the summer of 1961 to lead the youth program and was called back in the fall to continue to work during his junior year at Chapman. Jon Lacey, a member of CYF, was chosen to represent Southern California Disciples at the North American Ecumenical Youth Assembly at Ann Arbor, Michigan, in the fall of 1961.⁵³

When Grace Wiest resigned as the Parish Visitor in the summer of 1962, the Board voted unanimously to discontinue her position, the Director of Christian Education and the Youth Director and to call a full-time associate minister instead. However, when the right person could not be found, Robert Hagelbarger, a third year student at School of Theology, was called to serve part-time as the Minister of Membership and Evangelism that

⁵¹Achievement Reports, 1958-59; "Christian Church Honors Youth Groups," Progress Bulletin (February 12, 1958)

⁵²"Youth Leader Will Be Taken into Ministry," n.d., church archives.

⁵³Christian Caller (July 12, August 1, September 19, 1961)

fall. John Worrell, a Ph.D. candidate at the Claremont Graduate School, was then called as the Minister of Christian Education and Youth, also part-time, beginning in July 1963. Warren Rasmussen, who had served as choir director so well for eight years, resigned the same summer to teach at San Francisco State College. Mabel Fagan, the unofficial "assistant minister," was honored with a reception hosted by the CWF for 25 years of service as the church secretary, also in August of 1963. Two year later she was surprised with another reception when she retired after 35 years of service to the church, 27 as the secretary and eight as the financial secretary. (Fagan moved to northern California in 1979 at which time she was honored once again for 75 years of continuous membership.) The Board was increased once again in 1962 from 16 elders to 18, 40 deacons to 48 and 18 deaconesses to 24.⁵⁴

BUILDING AGAIN

As the debt for the sanctuary decreased and the population in north Pomona grew, the church began dreaming of completing the original building design. Pryor recommended in his 1959-60 annual report that the congregation consider constructing the education wing. Carpenter, before leaving in 1961, pointed to the crowded conditions in the church school. Forty children were frequently required to share one room.⁵⁵

In May 1961 the congregation voted to retain a professional fund raising organization to help them pay off the remaining \$12,000 debt and to solicit pledges for the education wing and church budget. It was hoped to

⁵⁴"1963" scrapbook; worship bulletin, September 30, 1962; Christian Caller (March 20, 1962; August 25, 1963; June 29, 1965)

⁵⁵Achievement Reports, 1959-60; Christian Caller (April 18, 1961)

break ground for the project on Anniversary Sunday later that year. Kirby-Smith Associates, a team of ministers and religious educators, were brought in to conduct the campaign under the title, "Adventure in Faith." A kick-off banquet was held June 12, 1961. In the following four weeks, every member of the congregation was visited by the team. \$94,146 was received in pledges from 71 percent of the congregation (using the 1074 figure). The actual amount received in 1961-62, however, was several thousand dollars short of the pledges. The debt on the sanctuary was paid off in the spring of 1962, three years ahead of schedule, though not as soon as hoped. The mortgage was burned on April 1.⁵⁶

The building plans for the new wing were finalized by the Building and Finance Committees on February 4, 1962. The congregation, however, decided to withhold the groundbreaking until \$50,000 had been raised on the estimated \$200,000 project. Nearly two years later, sufficient funds had not yet been raised. Meanwhile, the estimated cost of the building grew. In a consultation with Board of Church Extension staff, it was decided to eliminate plans for a full basement, saving nearly \$75,000 on the projected cost. A few less major changes were instituted at the same time, including moving the location of the play area and the offices and expanding the narthex. It was also decided to construct the building according to state specifications for a day nursery. The location and size of the tower, however, remained "up in the air." The new wing would allow space for an additional two hundred persons in the church school, which with an average

⁵⁶Christian Caller (May 2, July 12, 1961) "Church Plans \$200,000 Addition," Progress Bulletin (June 12, 1961) 2:1.

of over three hundred was close to capacity. The revised plans were approved by the congregation on December 15, 1963.⁵⁷

After a two-year decline in income (though outreach giving rose!), a new every member canvass was conducted in the spring of 1964 by Fred Hughes, a retired minister, and members of the congregation. The campaign yielded over \$41,000 in pledges for the local budget and nearly \$20,000 for the building. Income for the year, including missions, equaled that of 1961-62, when the professional team conducted the campaign. The actual gifts to the Building Fund in 1964-65 exceeded the pledges. A loan for \$225,000 was secured from Pomona First Federal Savings at six and one quarter percent. Ground was broken by Harry Hayes, chairman of the Board, on Children's Day, June 7, 1964, with \$40,000 on hand.⁵⁸

Frank Coville, member of the congregation, did the architectural work for the building and superintended the construction, saving the church a considerable amount of expense. The Building Committee, chaired by Victor Edwards, met every two weeks during the last stages of construction. The committee decided to top the project off with a 64-foot tower and Grace Wiest donated funds in memory of her husband for its carillon. The new chimes were played for the first time in March 1965. The completed building was dedicated on Children's Day, June 6, 1965. Winston Nelson, Superintendent of the Pomona Unified School District, spoke at the afternoon service. The Danish bakery across the street donated cakes for the reception in appreciation for the chimes.⁵⁹

⁵⁷Christian Caller (December 3, 1963)

⁵⁸Christian Caller (April 14, May 26, June 23, 1964)

⁵⁹Christian Caller (January 12, June 8, 1965) "New Tower, New Wing, Now New Church Chimes," Progress Bulletin (March 7, 1965) "Day of Dedication" program, church archives.

The total cost of the building, including furnishings, was \$274,000, but the debt was held to \$194,000. While the two previous building projects were the source of some conflict in the congregation, such was not the case this time. After its completion, Pryor gave special credit to the work of Coville and summarized the entire project as follows:

I sensed some misgiving on the part of some as we approached the beginning date for the work on the new building. I thought I sensed a feeling here and there that our wholesome and happy relationships in the congregation might be interrupted through problems the building program might precipitate. But we proceeded in faith ... The building program operated so smoothly and with scarcely a hitch. Today we have a beautiful building with appointments beyond our anticipations. We proceeded with such ease and wholehearted cooperation. ... I have never experienced a happier year in the life of any congregation.⁶⁰

The generosity of the people helped many more things to happen besides the building program. When \$5,500 was needed to repair the organ but no source of funds was in sight, Harley Reifsnyder, the organist since the beginning of 1958, began donating his salary in 1964 to the organ fund. A few months later, long time member and leader in the congregation. L. J. Bentley, died, leaving \$3,000 to the church. His bequest was placed in the organ fund and Reifsnyder began receiving his salary once again. The sanctuary was repainted in 1965 and the chancel redecorated in 1966, for which Elizabeth Zilles underwrote the cost. In 1971, the family of Bessie Angelow donated 450 copies of the new Hymnbook for Christian Worship, published jointly once again by the Disciples and American Baptists in 1970.⁶¹

⁶⁰Christian Caller (August 3, 1965)

⁶¹Christian Caller (March 27 & 31, 1964; March 8, 1966; March 2, 1971)

At the same time the education wing was being built, the Disciples Seminary Foundation engaged in a building campaign for its offices and apartments at School of Theology. Even though it was announced in the Christian Caller in June 1964 that the church could not commit itself to extra financial obligations beyond the building program, a goal of \$20,000 in investment certificates to be purchased by individuals from the Board of Church Extension for the Foundation was set by the church the following November.⁶² The goal was reached in two months. Three years later when the Foundation began its "20/20 campaign," which called for individuals or groups to pledge \$20 twice a year for three years, the congregation responded with fifty such pledges, including one from each of three adult classes. Surpassing their goal by ten 20/20 units, Pomona's pledge was the largest in the region.⁶³

Once the education wing was finished, plans were begun to start a nursery school. A Board of Directors, chaired by Doris Mock, was formed. Wanda (Stafford) Sodoma, member of the congregation, was secured as the director, beginning January 1, 1966. The "Pomona First Christian Church Pre-School" opened February 14 with 24 children and two teachers, Stafford and Joyce Page (also a member of the congregation). Within two years, the number of children doubled and five teachers were on the staff in addition to the director. The school continues to be a successful program of the church for the community.⁶⁴

⁶²Christian Caller (November 17, 1964)

⁶³Christian Caller (May 31, 1967)

⁶⁴Christian Caller (December 7, 1965; February 8 & 15, March 8, May 14, 1966)

The staff of the church continued to change as new ideas were tried and needs filled. Hagelbarger changes his job description in October 1965 to begin a "Ministry of Counseling." Following completion of his studies at the School of Theology, Hagelbarger was certified by the American Association of Pastoral Counselors. The counseling service was open to the public on a pay-by-ability basis. Members of the congregation were entitled up to eight free visits per year. When Hagelbarger left for five months in early 1966 to serve as the chaplain aboard Chapman's University of the Seven Seas (a ship on which courses were taught while sailing around the world), Jack Harrison carried on the service. In face of a growing deficit, the counseling service was discontinued in January 1967 by a decision of the Executive Council. It was felt that other priorities of the church were being neglected while the service duplicated a similar program offered in Claremont. Seventy-five persons, including 17 members of the congregation, were served in 1966 by the counseling service.⁶⁵

Worrell resigned in February 1966 to begin full-time work on his Ph.D. dissertation. The Personnel Committee reported in April that it felt handicapped in replacing him due to a \$3,200 deficit in the budget. Richard Wing, a School of Theology student, was called as the Youth Minister on a temporary basis for ten weeks that summer. Before five weeks had passed, he was called to fill the position for an indefinite period. Wing served until June 1, 1970, at which time he became the Associate Minister at Lakewood Village

⁶⁵Christian Caller (October 26, 1965; January 11, February 15, June 26, 1966; January 17, 1967)

Community Church in Long Beach. Reifsnnyder resigned in the fall of 1967 to become the organist at Trinity Methodist Church.⁶⁶

In April 1967 the Board gave its approval to seek a full-time associate minister. The following August, \$12,000 was added to the budget to pay for an associate, even though there were no pledges to cover the extra commitment and despite difficulties in meeting the budget the previous year. Robert Jones, youth director of the congregation in 1953-54, was called as the associate minister from First Christian Church in Chula Vista in November and began February 15, 1968.⁶⁷

Marie Newman, the former Children's Director under Reeves, retired in Pomona in 1965 after serving Whittier First Christian Church and once again gave a boost to the Children's Department. As volunteer Children's Superintendent, she led teacher training classes in 1967 and began a Children's Church with Bob Jones in 1970. A new young adult class, the Contemporaries, was begun in 1969 and quickly became the fastest growing class with thirty members by November 1970.⁶⁸

ECUMENICAL CONCERNS

As was the case with many of the previous ministers, Pryor was deeply committed to ecumenical work. When the church was selected once again to be featured on TV in January 1964, Pryor gave one of his favorite

⁶⁶Christian Caller (February 1, June 28, August 2, 1966; September 12, 1967; March 18, 1970)

⁶⁷Christian Caller (April 18, August 22, November 21, 1967)

⁶⁸Marie Newman; Christian Caller (March 28, 1967, August 29, 1969, October 6, November 24, 1970)

sermons on church union entitled, "The Unity We Seek." George Beazley, President of the Council on Christian Unity (the agency charged with overseeing Disciples' ecumenical concerns), spoke in November 1965 at the church for a district event.⁶⁹

In April 1965, Pryor proposed the founding of a Council of Churches for the area to the church board, which unanimously supported the plan. But because of opposition from some of the conservative churches, the plan was not realized until three years later after a "long and tedious campaign."⁷⁰ Eighteen members of the congregation attended a preliminary meeting of the Pomona Valley Council of Churches in January 1968—the largest delegation from any one congregation. Pryor and Charles Stillinger were elected to the interim Board of Governors of the new organization. Offices for the Council were opened at First Christian and Dr. Merrill Lennox, retired Director of the Greater Detroit Council of Churches, served part-time as the first Director and greatly aided its growth. Within two years, nearly one hundred churches became members of the Council which developed a highly significant ministry in Pomona.⁷¹

The Church Unity Committee, chaired by Melvin Laven, the church's former youth director and now a student at the School of Theology at Claremont, sponsored a series of conversations on the Consultation of Church Union (COCU), a plan to unite ten denominations, in April and May, 1970. The event received national attention because of special telephone hook-ups

⁶⁹Untitled newsarticle, "1963" scrapbook; Christian Caller (February 2, 1964, November 9, 1965)

⁷⁰Pryor.

⁷¹Pryor; Christian Caller (April 20, 1965; January 3 & 23, 1968; March 14, 1972)

used to allow the audience to dialogue with different national leaders involved in COCU, including Disciple Paul Crow, the first General Secretary of COCU. The series concluded with a United Communion service involving four churches. Ministers of the different churches also exchanged pulpits on one of the Sundays.⁷²

Meanwhile, the children were involved in a small interfaith dialogue. The fifth and sixth grade class participated in a service at Temple Beth Israel. When one boy asked, "Where is your cross?" Rabbi Mandel responded, "We knew there was something we forgot to put in when we built this place!"⁷³

Laven was also adept as the chairman of the Evangelism Department in 1967-68. In contrast to previous years, the work of the Evangelism Department under Laven was not centered around Easter. Rather a goal of 54 new members by the end of 1967 was set in early fall. Worshippers were asked to register their presence on Sunday mornings in a "Silent Roll Call" as an aid to the Department. The thirty to forty members of the Department began "Friendly Visitations" of prospective members in October, resulting in 62 new members by the end of December. A total of 114 new members were added to the congregation that year, the largest increase in southern California and the 33rd largest in the nation.⁷⁴ The increase nearly equaled that of the following four years (see Appendix C).

In 1968, the last International Convention of the Christian Churches (Disciples of Christ) was held in Kansas City. At that convention, "A

⁷²Christian Caller (April 7 & 28, 1970)

⁷³Christian Caller (May 28, 1968)

⁷⁴Christian Caller (September 5, October 16, December 27, 1967; January 21, 1969)

Provisional Design for the Christian Church (Disciples of Christ)" was approved by a near unanimous vote, thereby restructuring the Convention and its related agencies into a more cohesive, united body. The first Provisional Assembly (now General Assembly) of the Christian Church (Disciples of Christ) was then convened by Ronald E. Osborn, moderator. Pryor had served on the Board of Directors for the International Convention as well as the United Christian Missionary Society when restructure was first being discussed. Though not directly involved, he kept the congregation informed on the restructure process so that it received the full support of the church.⁷⁵

SOCIAL ACTION

While construction was under way on the education building, racial tension was building in the Los Angeles inner city. The Watts riot broke out the same summer the building was completed. From its very beginning, the congregation was active in opposing racism and worked for better inter-racial relations. In his first year in Pomona Pryor asserted in a sermon that all people are created in the image of God, regardless of color, and called for racial integration.⁷⁶ In 1963 Worrell wrote an article in the Christian Caller calling on members to support Civil Rights legislation in Congress and the Board voted to support the Disciples Civil Rights offering known as CONCERN.⁷⁷

Shortly after the Watts disturbance, Worrell addressed the question of what the church could do in response.

⁷⁵Pryor.

⁷⁶"Pryor to Cite Racial Gospel," Progress Bulletin (September 7, 1957)

⁷⁷This offering was the predecessor to the Reconciliation program. Christian Caller (October 8, 1963)

A couple of things seem to me to be self-evident. As a church and as individuals we can cease to be the judges of those immediately involved ... The second thing is that we may stand ready to serve the innocent victims in whatever way we may be called upon. ... With the innumerable social, moral and economic factors that have [gone] into making up the situation or of which such a ferment and explosion was even possible, we cannot any of us completely evade all of the blame. So along with asking "What have we failed to do?" Perhaps from this last question we can learn what we must do as Christians in a constructive manner so that this situation will not again arise.⁷⁸

In less than 24 hours after an appeal from All Peoples Christian Church, \$200 to \$300 in food was collected for victims of the riots by the Pomona congregation.⁷⁹

One of the direct results of the Watts riot and related incidents was a dramatic increase in the black population of Pomona. From 1960 to 1970, the black population grew from 873 to 10,648, accounting for fifty percent of the growth in Pomona during that decade. The majority of this influx came after the 1965 riot as black families sought to escape the atmosphere of violence and discrimination of the city and searched for better housing and job opportunities. This black migration continued on into the seventies.⁸⁰

Black families that came to First Christian Church were welcomed warmly and were fully integrated into the life and leadership of the church. On Race Relations Sunday in February 1966, Pryor exchanged pulpits with the minister of the African Methodist Episcopal (AME) Tabernacle Church. The following month the two congregations came together for a fellowship dinner at the First Christian Church at which both choirs performed. The

⁷⁸Christian Caller (August 17, 1965)

⁷⁹Christian Caller (August 24, 1965)

⁸⁰See Amy E. Wind, "The Migration of Blacks to Pomona," (senior thesis, Scripps College, 1978)

Rev. Paul Kennedy (father of Paul Kennedy, member of the congregation), spoke on inter-racial work. When racial tensions mounted in the public schools, a public meeting on the issue was held at the church, first in the fellowship hall and then moved to the sanctuary in order to accommodate the large crowd.⁸¹

A forum entitled "Crisis in the Nation" was held during the church school hour in the summer of 1968 to deal with racial issues. The new associate minister, Bob Jones, wrote that the crisis was not a black or city crisis, but a white cultural one. "White America must finally face the truth, ... we have and continue to be a racist society!"⁸² A petition was presented on one of the Sundays calling for the school board to end de facto segregation in the schools. The forum was continued an extra three weeks by popular demand.⁸³

Donald Reisinger became the first chairperson of the southern California Reconciliation program in 1968, and Dennis Short served on the regional staff as the Urban Coordinator working with the Reconciliation program. The Urban Coalition of Pomona was formed the same year to deal with racial and economic issues and opened its office at First Christian Church.⁸⁴

In 1969 the congregation adopted a \$4,500 two-year goal for the Reconciliation program. Pledges far exceeded the goal as a result of the creativity and leadership demonstrated by the youth on Youth Sunday. The service, held on February 2, 1969,

⁸¹Pryor; Christian Caller (February 8 & 23, 1966)

⁸²Christian Caller (July 9, 1968)

⁸³Christian Caller (August 6, 1968)

⁸⁴Christian Caller (August 27, October 1, 1968)

...was focused on breaking down the walls dividing persons—in the true spirit of reconciliation.

It happened this way. When worshippers arrived on Feb. 2, they found the central aisle sanctuary entrance blocked by a four-foot brick wall. ... The announcement was made that the young people of the church were accepting the first \$1,000 of the \$4,500 congregational goal. Then everyone was advised--after pledge cards were distributed--that the wall would stay up ... until the goal was reached.

Two young persons challenged the congregation to respond. Speaking were Chris Jones, ... and Kathy Cramer. ... The response was exciting, and the wall came "tumblin' down," in the words of Robert L. Jones, associate minister.

Each brick in the wall represented \$20 in cash or pledges and as contributions were turned in, bricks were removed. That night at the first session of the congregation's 53rd annual School of World Outreach [School of Missions] it was announced that \$7,000 had been pledged for Reconciliation.⁸⁵

Reisinger and Short spoke that night on the Reconciliation work in the region. (Dr. Virgil Sly, former President of U.C.M.S. and father of Morgan Sly, spoke the next Sunday at the school.) Paul Kennedy and Scott McGlasson chaired the fund raising campaign, which was surpassed in southern California only by the First Christian Church in Whittier. The Reconciliation sermon given by Chris Jones and Kathy Cramer was printed in the Social Action Newsletter, a publication of the Division of Homeland Ministries.⁸⁶ Cramer is the daughter of Eugene Cramer, chairman of the congregation in 1974-75 and Maxine Cramer, church secretary from 1970 to 1979.⁸⁷ Jones is the son of Bruce and Enid Jones who became members of the congregation in 1958 after serving as missionaries in Argentina. While in Pomona, the Joneses lived in the house of Agnes Lessley, former Living Link of the congregation, and Bruce worked on his Ph.D. at the School of

⁸⁵"Youth Verve Helps Church Wreck Dividing Wall," The Christian (March 9, 1969) 308.

⁸⁶Christian Caller (February 4 & 11, April 29, 1969; April 14, 1970) U.C.M.S. divided into two entities, the Division of Homeland Ministries and the Division of Overseas Ministries, as part of the restructure process.

⁸⁷Response to author's questionnaire, April 27, 1982.

Theology. The Jones family, minus Chris, went to Paraguay as missionaries in 1970.⁸⁸

The youth, led by Dick Wing, raised their pledge, increased to \$1,200 in September, in 18 months by selling candy bars. One of the youth, Tom DeWolf, was particularly motivated for the cause by a bet he made with Wing. When DeWolf sold five hundred candy bars, Wing, the loser, had to grow a mustache!⁸⁹

The youth were also directly involved in mission work beginning with the Easter break in 1967 when nine youth and Wing joined with youth groups from two other churches to help build a school building in Mexico. The Easter work trip became an annual event and was held in Arizona in 1968, the inner-city in 1969 (during the Reconciliation campaign) and again in Mexico in 1970 and 1971. Two of the group, Chris Jones and Paul Laven, son of Melvin Laven, were selected in 1971 as two of five Youth Consultants employed for one year by the Division of Homeland Ministries.⁹⁰

As was generally true for Disciples nation-wide, the Pomona congregation was becoming more involved in many social issues besides race relations. Forums on public issues were held at the church, including two on nuclear bomb testing and fallout shelters held in early 1962. The CWF raised \$8,300 from stamps for world hunger from 1960 to 1965. The Social Action Department sponsored a debate on the Housing Initiative (Proposition

⁸⁸Christian Caller (November 18, 1969; February 17, 1970) Personal conversation with Bruce and Enid Jones, July 30, 1983.

⁸⁹Christian Caller (November 18, 1969) "Youth Seek Money for Racial Reconciliation," newsarticle, September 27, 1969, church archives.

⁹⁰Christian Caller (March 7, 1967; March 25, 1969; March 10, April 7, 1970)

14) in 1964 and Pryor frequently spoke out against a lottery initiative that same year.⁹¹

Regarding Vietnam, Pryor wrote in 1967,

The war in Vietnam is coming closer home to us as two of our young men leave this week for the war theatre. We would not shirk our responsibilities as citizens, but how these families need our prayers and God grant the heads of State wisdom in pursuit of peace and objectives worthy of sacrifice.⁹²

The following year a 24-hour prayer vigil for world peace was sponsored by the church during Holy Week. The 65 members who participated were requested to pray for both the North and South Vietnamese people, the world leaders and servicemen.⁹³

On another issue, Pryor called for new gun-regulation laws in response to the assassinations of the Kennedy brothers and Martin Luther King, Jr. Reflecting on the assassinations and the increased casualties in Vietnam since the beginning of the peace talks, he wrote, "one wonders when the turn in the road will come and if the peoples of the earth will ever become civilized."⁹⁴

Another social issue which was a long standing concern of the congregation was adequate, inexpensive housing for senior citizens. The Executive Council appointed a committee in July, 1966, to study the possibility of developing such housing near the church. If the appropriate property could be found, government grants would be sought to subsidize the

⁹¹Christian Caller (January 9, 1962; July 21, October 6, 1964) CWF newsletter, February, 1965.

⁹²Christian Caller (January 10, 1967)

⁹³Christian Caller (March 21, 1968)

⁹⁴Christian Caller (June 11, 1968)

project. Though a site was considered, nothing became of the dream at this time.⁹⁵

A second unsuccessful venture concerned an issue on which the church already had considerable experience. From its earliest days on through the sixties the church opposed the sale and use of alcohol. Articles in the Caller, particularly in the forties and fifties, pointed out the dangers of alcohol. Temperance speakers addressed church groups throughout the congregation's history, though less frequently after World War II. The congregation had previously lost one battle with a liquor store while at Main and Center. Now once again a liquor license was to be granted to a store near church property. In November 1963 the Board took action to oppose the granting of the license. Paul Kennedy represented the congregation in the hearings. As before, the church lost the decision and the appeal in the summer of 1964. While more appeals could have been sought, it was felt that the cost of continuing the fight could not be justified.⁹⁶

EARLY SERVICES

An early worship service was held during three different periods in the sixties. In the first two cases, the services were generally conducted after the pattern of the second service except that the junior choir sang in the place of the Chancel choir and families with children were encouraged to attend the early service. The first of these were held July through September, 1963, and averaged close to one hundred in attendance compared

⁹⁵Christian Caller (July 19, 1966; July 18, 1967)

⁹⁶Christian Caller (November 26, 1963; March 27, August 31, 1964)

to two hundred in the second service. Either the associate minister or the youth director led the service.⁹⁷

The second time around, October and November, 1965, attendance in the early service averaged 209 with 153 in the second service. Because the earlier hour was so popular but there did not seem to be a need for two separate services, it was decided to hold one service again, but at 10:00 rather than 11:00. The church school was then held from 11:00 to 12:00. This change produced two immediate results, a slight increase in worship attendance from 332 to 342 and a decrease in the church school from 290 to 255. The Worship and Christian Education Departments, however, felt the decline in the church school could not be completely attributed to the schedule. When the decline continued, it was decided to return to the traditional schedule in October 1967. While the change did help the church school to regain from a particularly low summer slump, it did not recover its previous numerical strength.⁹⁸

The early service was tried again throughout most of 1970; however, this time it was a "contemporary" service, particularly geared for the youth and young adults. In the beginning the service averaged fifty to seventy people but by the end of the year attracted less than twenty. It was discontinued in December but held again in February and March 1971 with slightly larger attendance.⁹⁹

Attendance at the 10:45 hour as well was on the decline, as was true for most mainline Protestant churches in this era. By 1968-69, it had

⁹⁷Christian Caller (July 16, 1963)

⁹⁸Christian Caller (September 21, November 30, 1965; November 15, 1966; September 26, 1967)

⁹⁹Christian Caller (January 27, December 8, 1970; January 19, 1971)

dropped to 274, down over one hundred since 1962. The following two years, it dropped further to 243. Membership, once it was adjusted in 1961, officially remained fairly constant throughout the decade, ranging from a high of 880 in 1964 to a low of 750 in 1970. In 1971, however, it dropped to 541, which, judging from the more gradual decline in worship attendance, probably reflects a more stringent standard for active membership than the actual loss of more than two hundred persons that year (see Appendix C).¹⁰⁰

The church budget likewise suffered some decline at the end of the decade. During Pryor's first year, in response to the financial difficulty the church was experiencing, a Controller Committee was established to review all expenses.¹⁰¹ The budget was kept in the black that year and though it took some special efforts, remained in the black for the next several years. In 1967, the church ended its year in the red for the first time in a decade. Although the deficit of \$880 was taken from outreach causes, more than \$20,000 was given for outreach that year, the largest amount in the history of the church up to that time (see Appendix C).¹⁰²

Though income increased \$5,000, the deficit increased the following year as a result of the addition of a full-time associate in February. In 1968-69, the financial strain of a full-time associate became more evident as \$5,000 was cut from the outreach commitment. Fortunately, the CWF increased its contribution to outreach causes that year, preventing the church's decrease from being any greater. The following year, outreach

¹⁰⁰Worship attendance figures taken from the Christian Caller. Membership for the region dropped from 59,000 in 1960 to 38,000 in 1970. By 1980 it had dropped to 26,000. Year Books, 1961, 1971, 1981.

¹⁰¹Achievement Report, 1957-58.

¹⁰²Christian Caller (June 27, 1967)

giving dropped five percent across the nation and 33 percent (another \$5,000) in Pomona, leaving the CWF responsible for a full half of the congregation's outreach contributions. (The women raise their money through dinners, bazaars, a cookbook printed in 1965 and again in 1969, the all-church Christmas card booklet and many other projects.)¹⁰³

PRYORS RETIRE

The Pryors were given a surprise party for their tenth anniversary with the church in April, 1967. \$1,000 was given anonymously to the Disciples Seminary Foundation for a "R. Lee and Ava Pryor Scholarship Fund" on the 86th Anniversary of the church in 1969.¹⁰⁴

In April 1970 Pryor announced his retirement one year hence. A few months before his retirement Pryor received the "Alumnus of the Year Award" from Chapman College. At the Pryors' retirement party, the Chancel Choir presented Mendelssohn's cantata, "Hymn of Praise" with a thirty-piece orchestra. Greetings were brought from the various churches and organizations to which the Pryors had been related over the years. They were presented with a travel trailer and numerous other gifts of appreciation.¹⁰⁵

Bob Jones was selected as the interim and served through the summer. Before leaving, he expressed concern over the decreasing worship attendance and income. Jones had been responsible for a number of new programs at the church, including the Christmas pageants and workshops, the

¹⁰³Christian Caller (July 9, 1968; April 29, June 24, July 15, 1969)

¹⁰⁴Christian Caller (April 4, 1967; November 4, 1969)

¹⁰⁵Christian Caller (April 7, 1970; February 17, April 20 & 27, 1971)

children's Mexican fiesta, Children's Church, Adult Forums, the 24-hour prayer, vigils and Thanksgiving dinners served by he and his wife, Barbara, to approximately fifty people who would have otherwise spent the day alone.¹⁰⁶

Wing was ordained by the church on June 7, 1970, following his graduation from the School of Theology at Claremont. He was replaced as Youth Minister in July by Lonnie Southern, a new student at the School of Theology, who remained four years. (Southern liked to say that he came to the church "under the Pryor administration and left on the Sly."¹⁰⁷ Jon Lacey, who grew up in the church, had been ordained by the congregation the previous year. Another member of the congregation while a student at the School of Theology, Bob Edwards, was ordained by the church in June, 1971. Two matrons of the congregation, Elizabeth Pitzer and Pearl Baughman, died the same year. Eva Mosher Waters died two years later.¹⁰⁸

RENEWAL

The Pulpit Committee selected Morgan Sly of the First Christian Church in Duncan, Oklahoma, as the congregation's eighteenth minister. Sly was selected because of his strength in three areas: preaching, administration, and finances.¹⁰⁹ (Though not an objective judge of Sly's preaching ability, one member of the Pomona congregation wrote on back of

¹⁰⁶Christian Caller (February 1, July 7 & 14, August 3, 1971)

¹⁰⁷"Rev. Sly to Preach Final Sermon," Progress Bulletin (December 18, 1983)

¹⁰⁸Christian Caller (September 30, 1969; May 19, June 30, 1970; March 9, June 2, July 14, 1971; February 6, 1973)

¹⁰⁹Personal interview with Morgan Sly. The committee reported that Sly was rated outstanding in preaching, administration, evangelism and social action. Christian Caller (August 24, 1971)

his roll card in 1975, "Please get a new minister! This one puts me to sleep!" The card was signed by the pastor's teenage son, Kevin.) After seeing several of its ministers take up positions in Indianapolis, it was perhaps appropriate that the congregation chose the son of a United Christian Missionary Society executive (Virgil Sly) to complete the last twelve years of its centennial history. During his ministry in Pomona, Sly has served as chairperson or president of numerous committees, including the Pomona Ministerial Association, the Pomona Valley Council of Churches, the regional Urban Life Committee, the Disciples Seminary Foundation Board of Trustees, the Building and Grounds Committee of the School of Theology at Claremont Board of Directors, and the Greater Pomona Housing Development Corporation. He has also served on the General Board of the Christian Church (Disciples of Christ). Sly currently chairs the Commission on Budget Evaluation which determines the financial allocations for all national organizations of the Disciples of Christ.¹¹⁰

Expectations are often high when a new minister comes to a church. Many will naturally pin their hopes for new growth and solutions to old problems on a new minister. Southern, however, cautioned the congregation the week before the Sly family arrived.

Can one man change a congregation? No, but the Spirit of God can bring about change. If this congregation is expecting one man to change everything and to do all of your work, you've got another thing coming. ... To me, the greatest thing that this congregation can do as our new minister arrives, is to be ready to WORK. ... TOGETHER WE CAN WORK TO ACCOMPLISH OUR GOALS OF COMMON MINISTRY.¹¹¹

¹¹⁰Sly interview.

¹¹¹Christian Caller (August 24, 1971)

Sly gave his first sermon on August 29, 1971, and was installed September 26. The General Minister and President of the Disciples of Christ, A. Dale Fires, gave the installation sermon. A series of neighborhood meetings were organized in different homes to provide members a better opportunity to become acquainted with the Slys.¹¹²

The congregation showed its willingness to work together to bring about change in two major events conducted in Sly's first year. The first was the Program Planning Conference conducted in January, 1972. Preceded by a 24-hour prayer vigil, the one-day event drew nearly a hundred members. According to Sly, four things emerged from the conference: 1) enthusiasm, 2) concern for people, 3) desire to strengthen personal faith structures, and 4) desire to reach out to others. "The sincere desire seemed to exceed 'just adding to our numbers' but to go to the point of touching life situations with a ministry of love and reconciliation."¹¹³

The second event was a Renewal Commission which met during the six weeks prior to Easter. This commission was charged with the responsibility to study the nature and purpose of the church, its mission, and function and to evaluate its present effectiveness. Representatives from all church groups participated in the commission which was divided into two sections led by Eugene Cramer and Karl Harris. The results of their study were presented to more than one hundred members attending a special meeting on April 16, 1972. To these results Sly added a concluding statement with an analysis of the work the Commission had done plus that of the previous Program Planning Conference. "Members of the congregation

¹¹²Christian Caller (September 14, 1971)

¹¹³Christian Caller (January 18, 1972)

present sensed the tremendous opportunities for mission and witness in our community as presented in these three reports."¹¹⁴ Sly observed that the most effective change comes from the midst of the group, not from its leader. The work of the Planning Conference and Renewal Commission were important beginnings for such change. To the concerns of these groups Sly added the necessity of an adequate spiritual life that would sustain faith in times of crises. The key to success in whatever the church set out to do is trusting the leadership. With everyone's support, there would be "some new and different things ... that can change the character of this church."¹¹⁵

One of the first basic changes needed was financial. The church was in considerable debt when Sly arrived. The Pre-School, which was still growing and financially in much better shape than its landlord, loaned the church \$3,000 in addition to the annual rent it paid. Only \$500 was being received each month for the Building Fund which meant the remainder of the \$1418 loan payment had to be taken from the operating fund. Nevertheless, the church managed to end 1971-72 in the black.¹¹⁶ Furthermore, giving to outreach, which was only eleven percent of the budget in the previous two years, was increased to fourteen percent in 1971-72 and to eighteen percent the following year (see Appendix C).

Giving to Week of Compassion in 1972 nearly doubled the previous year's giving, surpassing a \$1,000 goal by more than \$200. As in the case of the 1969 Reconciliation effort, this generous response can once again be

¹¹⁴Christian Caller (April 19, 1972)

¹¹⁵Morgan Sly, "Excerpt from a Report Given on April 16, 1972," Christian Caller (April 19, 1972)

¹¹⁶Christian Caller (October 19, November 23, 1971; July 11, 1972)

attributed to the youth, led by Lonnie Southern. World Hunger was chosen by the youth as their theme for Youth Sunday in February, 1972. In the service, the youth challenged members to use two different menus throughout the following week for their meals. One was designed to cut food intake to the bare minimum, equivalent to what the majority of people in the rest of the world ate. The other was a one-day fast. Savings gained from following the plan were to be put in the Week of Compassion offering.¹¹⁷ One thankful worshipper wrote, "This is the best Week of Compassion appeal I've heard. ... The whole service made my heart swell with pride in our youth."¹¹⁸ Thirty-eight youth, led by Southern, were involved in the service.

The following month the youth gave a dinner at which they performed the powerful play, "Construction," by Ralph Strane. Also in March eight of their members attended the work camp at Loch Leven. In 1973 they returned to Mexico for their annual work camp. In October 1971, 16 youth raised over \$200 in the first 25-mile "Unity Walk." Over \$800 was raised by 17 walkers the following year.¹¹⁹ Money raised for the Unity Walk, which since 1973 has been intergenerational, has supported a number of regional and national ministries. One of the founders of the walk was former Pomonan Dennis Short. On a Sunday morning in February 1972, 16 teenagers and four adults spent the morning and early afternoon removing thousands of books from the School of Theology library which was being flooded by a broken sprinkler. All this was in keeping with Southern's emphasis on service projects as a means for youth to practice their faith.¹²⁰

¹¹⁷Christian Caller (February 15 & 29, March 7, 1972)

¹¹⁸Christian Caller (February 29, 1972)

¹¹⁹Christian Caller (November 23, 1971; March 28, October 3, 1972)

¹²⁰Christian Caller (February 13, 1973) Minutes of the General Board, July 19, 1973.

The Children's Department was also active and growing while under the able leadership of Marie Newman, who retired as the volunteer superintendent in 1974. The Pre-School grew as well, serving one hundred children; its playground was dedicated in 1973 in tribute to Nile Fish, who had spent many hours repairing equipment and enjoying the children.¹²¹

On the occasion of the Ninetieth Anniversary of the church a new campaign was begun to reduce the building debt. The effort, chaired by Nancy DeWolf, was cleverly called the "90 x 90" campaign because the goal was to receive ninety \$90 gifts by Anniversary Sunday. A puzzle containing ninety pieces was placed in the entrance hall. For each \$90 received, a piece of the puzzle was removed, gradually revealing a picture of the church. By November 13, 1973, a little more than half of the goal had been reached; so the campaign was continued through June, 1974. More than \$5,000 was given to the effort, including twelve \$90 units given by the Keystone Class.¹²² Other capital campaigns conducted by the region have had less success in Pomona during this decade.

More attention to the use of wills as a means of supporting the church was given in the seventies. The Division of Stewardship and Administration sponsored a program on Christian wills in 1974, led by James Reed of the Christian Church Foundation (Indianapolis) and Donald Reisinger. A few years later the church received \$1,000 from the estate of Ida Thatcher plus \$5,000 for a seminary scholarship and \$35,000 from the estate of Carl and Pearl DeLapp. Another scholarship was established from the estate of Frances Munsell after her death in 1978. A quiet, relatively

¹²¹Christian Caller (June 19, 1973; March 26, 1974)

¹²²Christian Caller (July 24, October 16, November 6 & 13, 1973)

unknown person of meager means, she bequeathed her home to the church which yielded approximately \$30,000, part of which was used for program needs of the church.¹²³

WOMEN LEAD IN OLD AND NEW WAYS

The gradual change begun twenty years earlier in the nature of missionary work on the part of Disciples became evident in Pomona in 1972 with the decision to discontinue the School of Missions. First Christian, however, had the largest delegation (eight) in 1972 at another event begun by the Dyes, the Pacific Southwest Conference on World Christian Mission at Asilomar.¹²⁴ Further, the congregation remained on top of the missionary scene as always with frequent visits by missionaries and national leaders. A "World Outreach Institute" was held over a weekend in January 1974, at which Robert Thomas, President of the Division of Overseas Ministries, was the main speaker. Twenty-two missionaries and visitors from eight churches attended the opening dinner on Friday evening. Addresses were given on Saturday on Missions (Thomas), social action (Kring Allen from McCarty Memorial Christian Church), evangelism (Norman Conner from Alhambra Christian Church) and church unity (Ronald Osborn, Pomona). Dr. Lewis Smythe, a former missionary to China and professor at Lexington Theological Seminary, chaired the Institute as part of his duties as the Division of Outreach chairperson.¹²⁵

¹²³Christian Caller (May 21, 1974) Annual Reports, 1976-77, 77-78; Sly interview.

¹²⁴Christian Caller (July 25, August 8, 1972)

¹²⁵Christian Caller (December 4, 1973; January 8 & 22, 1974)

As always, the women led the missionary effort with their constant study, reading and personal involvement. In 1972-73, they contributed 192 pounds of clothing to Church World Service, \$1,000 in food coupons and 100 pounds of clothing to the Joe Brown Camp in Mexico, 758 articles of clothing (repaired by the Mending Aunties) to LeRoys Boy's home, proceeds from a paper drive on behalf of All Peoples Community Center, 35 lemon pies baked for residents at the California Christian Home (delivered along with a program prepared by the women), Christmas gifts for All Peoples Community Center and California Christian Home, lap robes for a hospital and handicapped children's school, glasses and stamps collected for different agencies as in previous years—all of this on top of more than \$5,000 given to outreach. The women also raised \$400 to pay the church's debt at Christian Board of Publication. Such is the commitment of the women which has continued year after year up to the present.¹²⁶

In addition to these causes, the women were becoming increasingly more involved in social causes. Doris McNamara served as the chairperson of the Social Action Committee and led a program on "What can I do for peace" at a family night dinner in April 1972.¹²⁷ The following February the women spoke out on violence at home.

We rejoice in the signing of the Cease Fire in Vietnam but are still appalled by the degree of violence in the streets of our own homeland. It has been pointed out that civilian gunfire has killed more than 800,000 Americans during this century, a toll that exceeds all fatalities in all our wars since the American Revolution. We are urging all to individually contact our Congressmen in Washington urging them to work for some form of gun control legislation.¹²⁸

¹²⁶CWF Annual Report, 1972-73; Christian Caller (May 23, 1972)

¹²⁷Christian Caller (March 21, 1972)

¹²⁸Christian Caller (February 13, 1973)

Members of the CWF and AME Missionary Society attended each others meetings in 1972 and 1973. Kathy Cramer, who spoke so well on behalf of the youth for Reconciliation in 1969, worked in the inner-city with a Reconciliation program in the summer of 1972 and spoke on her experience in a September worship service.¹²⁹

The women's movement was beginning to be felt elsewhere in the life of the church. For the first time, the congregation had a minister's spouse with a professional career outside the church. Shortly after coming to Pomona, Connie Sly received her master's degree in education and began teaching full-time at Bonita High School, choosing a different role from that of the traditional minister's wife as unofficial assistant to the minister. With other congregations across the continent, this change was accepted by the church after some adjustment.¹³⁰

By the early seventies, Disciples churches were beginning to elect women as elders. In May 1973, Margaret Smythe and Rena Traynor were the first women in Pomona chosen to the office. Traynor had been named Chairperson of the congregation the previous year. (Showing a bit of confusion on the use of language to include women, the 1975 Annual Report of the Board of Elders was signed, "Sam Gill, Chair?????") The offices of deacon and deaconess were replaced with the diaconate in 1976. A further sign of the changing times came the following year when men began helping in the preparation and clean-up of communion trays.¹³¹ While these

¹²⁹Christian Caller (September 19, October 17, 1972)

¹³⁰Sly interview.

¹³¹Christian Caller (May 29, June 12, 1973) "Report to the Congregation on Behalf of the Board of Elders," 1975; Annual Report, 1977-78; Minutes of the General Board, March 4, 1976.

developments are generally welcomed, some members have expressed concern that men are being excluded from leadership, albeit unintentionally, because the women have proven to be such effective leaders!¹³²

LOCAL RESTRUCTURE

The biggest change in the area of administration was the adoption of a new Constitution and By-Laws in May 1973. Early in his ministry Sly expressed the need to revise the congregation's structure to make it more manageable. Under the leadership of management specialist Eugene Cramer (the Manager of Manpower Development at Aerojet General), who worked closely with Sly, the new constitution was worked on for nearly a year by the revision committee. It was designed to increase the congregation's involvement in program planning, to be more flexible, and to require fewer meetings. The eleven functional departments were combined into three major divisions: Congregational Care, Outreach, and Stewardship and Administration. The Administrative Board and Executive Committee were combined into a more stream-lined General Board consisting of the professional staff, the chairpersons of the elders, the diaconate (deacons and deaconesses prior to 1976), the three divisions, the CWF, CYF, Chi Rho, and three representatives elected from the congregation. Those who were formerly on the Board under the old structure (elders, deacons, etc.), were encouraged to become more active in their respective groups, thus increasing efficiency and productivity.¹³³

¹³²Personal interview with Sidney and Mary Hunter.

¹³³Sly interview, "Excerpt From a Report" Cf. Christian Caller (February 8, 1972; April 30, July 17, 1973)

As is the case with anything new attempted in structures and programs, certain hitches develop that must be worked through. Rod Parrott, the Minister of Christian Nurture in 1974-76, pointed out one such problem in a report to the General Board. By introducing the new structure while leaving parts of the old one intact, those elected to the lay orders of the church (elders, diaconate) were left little responsibility other than on Sunday. While many of these persons were serving in the divisions, they were not serving as part of their elected role.

Parrott also expressed a concern that the "spirit" was not present in the membership and that the congregation was a group of segments rather than a "whole church." As a result of Parrott's critique, a task force was appointed to study the role of the elders and the diaconate with a resulting change in the Constitution to increase their leadership in the divisions. The following year Tom Devitt, the Minister-in-Training, organized a workshop on spirituality for the General Board and elders.¹³⁴

A second problem with the new structure has been the difficulty in recruiting persons to lead the divisions. Because of the large area each covers, many members have been reluctant to accept the larger responsibility, occasionally leaving the divisions chairless.¹³⁵

One of the reasons Sly came to Pomona was the opportunity to work with the seminary. Shortly after his arrival, he was recognized as a "teacher-pastor" by the seminary, meaning that one or more students would

¹³⁴Rod Parrott, "Report of Minister of Christian Nurture," June 4, 1975, Minutes of the General Board, November 6, December 24, 1975. Annual Report, 1976-77.

¹³⁵Cf. Morgan Sly, "Annual Report to the General Board," June 20, 1974; Division of Congregational Report, November 6, 1975.

be placed in the church each spring semester to gain practical ministerial training. The Parish Studies program, as it was called, brought nine students to the church in the last twelve years: F. D. Bonvillain (1972), Barbara Graves (1973), Vern van Voorst (1973), Bob Seyler (1974), Jerry van Houten (1974), Mary Margaret Bever (1975), Jim Carroll (1978), David Puntney (1981), and Jean (John) Makunga (1982). The program has had a significant impact on the congregation and at the same time, the congregation contributed significantly to the education of the students.¹³⁶

In addition to Parish Studies, three of the above students returned to join the church staff under Sly: Graves (1973), Bever (1977-79) and Makunga (1983). Other students called to the church included Lonnie Southern (1970-74), Robert Hasty (1974-77), Rod Parrott (1974-76), and Thomas Devitt (1976-78). Hasty became the part-time associate minister in October 1976. When he resigned in 1977, Devitt assumed the position and remained until June 1978. Graves was ordained by the congregation in June 1975, Hasty in February 1977, and Larry Peterson, a School of Theology student who became a member of the church and led a Race-Poverty Study group, in June 1973.¹³⁷

While the student minister were coming and going throughout this decade, the rest of the church staff remained constant. James Fahringer directed the choir from 1970 to 1978. Both he and his wife, Delphine, were accomplished musicians and gave frequent performances in the church and community. Helen Sullivan contributed twelve years as organist from 1967

¹³⁶Sly interview, Christian Caller (February 1, 1972) "Annual Report," June 20, 1974.

¹³⁷Christian Caller (June 19, 1973; Minutes of the General Board, May 17, 1975, Annual Reports, 1976-77, 77-78.

to 1979. Maxine Cramer served as the office secretary from 1971 to 1979. Marjorie Souther, who has been the chief cook for countless church dinners, was the Finance Secretary from 1971 to 1982. Another faithful employee during this period was Ralph Brown who completed thirteen years as the gardener in 1979.¹³⁸

HIGH REPUTATION IN THE COMMUNITY

The congregation had long dreamed of establishing low cost housing for the elderly; together with the Pomona Valley Council of Churches, Sly was able to bring the elusive dream to reality. When the Housing Task Force of the Council formed the Greater Pomona Housing Development Corporation in 1972, its office was housed at the church and Sly was elected as its president. The Corporation sponsored a bond issue in 1975 which was publicly endorsed by First Christian. The bond (Proposition A) was approved and Emerson Village for retired citizens was opened in July, 1978. Plans for similar housing for the handicapped are currently being developed by the Corporation.¹³⁹

Though probably his most significant contribution to the community, the Housing Development Corporation is just one of many areas in which Sly has worked in the common life of the Pomona Valley. On his own time Sly has been involved in the Los Angeles Urban League, the Housing Committee of the Chamber of Commerce and programs for drug addicts and unemployed youth. Many of the members of the church have also contributed significant

¹³⁸Annual Reports, 1977-78, 78-79.

¹³⁹Sly interview; Christian Caller, (December 21, 1972) Minutes of the General Board, April 23, 1975, Report of the Division of Outreach to the General Board, June 24, 1975, Annual Reports, 1976-77, 77-78.

amounts of time as volunteers for such organizations as Meals on Wheels, the South Hills Neighborhood Center, the Churchman's Center, hospitals and many more. A "Helping Network" led by Linda Scott, chairperson of Congregational Care, was launched in 1976 to provide transportation and personal assistance on short notice whenever calls for such help were received in the church office.¹⁴⁰

In addition, many community organizations have found First Christian Church to be a congenial place for their meetings. These have included, among others, the YMCA Board of Directors, Alcoholics Anonymous, Al-Anon, After-Stroke, Pomona Valley Camera Club, TOPS (Take Off Pounds Sensibly), SPEBSQSA (a barbershop choral group), plus the scouting groups and the Pomona Valley Council of Churches. As a result of the congregation's high involvement in the community and the commitment to be of service to the community, particularly on the part of the minister, the church has probably never had a better reputation in Pomona than currently.¹⁴¹

One of the more significant uses of the building occurred from September 1973 to November 1979 when the congregation shared its facilities with First Lutheran Church. While many churches share their building with smaller congregations, this six-year joint venture was unique because the Lutheran congregation was approximately equal in size to First Christian.

At Sly's initiative, the congregation began looking for another church to share its facilities in 1972. Conversations were begun with the Lutheran

¹⁴⁰Sly interview, Christian Caller (October 8, 1975), Report of the Division of Congregational Care to the General Board, January 11, 1976. Cf. Annual Report, 1976-77.

¹⁴¹Personal interview with George and Margaret Reeves, Minutes to the General Board, February 2, 1975, March 6, 1976, Annual Reports, 1977-78, 80-81.

group in 1973 after a split had divided their congregation in two. (Ironically, the other half purchased the old First Christian building on Main and Center.) The proposal to share the building with the Lutherans was approved by a voice vote on the congregation on August 12. A two-year contract was signed and the \$12,000 annual rent was designated to be applied to building debt (70 percent) and maintenance and capital improvements (30 percent). (The amounts were later changed to 50/50 and the rent increased to meet rising maintenance costs.)

The relationship between the two groups was generally a happy and prosperous one. They shared a number of special events together: an occasional worship service, meals, receptions, youth meetings and other programs. The choirs joined to present a Bach cantata and other sacred concerts. Sly participated in a Lutheran ordination service and a number of Disciples had roles in a Lutheran Lenten drama. The good working relationship resulted from cooperative planning by the Liaison Committee consisting of three members of each congregation along with the senior ministers. The happy relationship was ended by an even happier occasion when the Lutherans reunited with the group meeting at Main and Center in 1979.¹⁴² Sly wrote in the Caller,

It has been a good six years for us both. We gave them stability they had not known for several years and a sound basis from which to negotiate the merger. They enabled us to realize a fuller usage of our property. ..., We have been free to do a number of things in the past few years that would have been impossible without that extra income.¹⁴³

¹⁴²Sly interview, "Excerpt form a Report," Christian Caller (July 24, August 14, December 11 & 27, 1973; March 26, 1974) Minutes of the General Board, June 20, 1974, September 4, 1975, March 4, 1976, Annual Report, 1979-80.

¹⁴³Christian Caller (November 15, 1979)

The loss of that extra income was a financial setback from which the church was not able to fully recover for some time. A "Love Offering" of \$20,000 was raised in 1982 under the direction of Ray Hite to make up some of the difference and to meet past operating and outreach commitments.¹⁴⁴

Other congregations to use the church facilities included the Spanish Pentecostal Church in 1977-78 and more recently, a Chinese Baptist congregation.¹⁴⁵

Interest in world hunger was first made a major concern of the congregation by the youth in 1972 and continued throughout the seventies. Giving to Week of Compassion surpassed \$2,000 in 1974, 1975 and 1977. A "Walk for the Hungry" was begun by the Pomona Valley Council of Churches in the fall of 1974, with the proceeds going to CROP (Christian Rural Overseas Program). This walk has been strongly supported by the church every year. World hunger was made a priority of the Division of Outreach in 1975. A World Hunger Task Force was established in the spring under the leadership of Marya Munson, assisted by Hasty. World Hunger Banks were given to members of the church with the request that they place a small portion of their food budget into the banks daily; this project continues to the present and has brought in several thousand dollars for CROP and local hunger needs since its inception. A food pantry was set up in the church for short-term needs, though the majority of such aid has been channeled through the Pomona Valley Council of Churches hunger Program (at one time chaired by Robert Hasty). While on staff, Mary Margaret Bever worked to

¹⁴⁴Personal interview with Sidney Hunter and Zelma Haber.

¹⁴⁵Christian Caller (January 26, 1978; September 13, 1981) Annual Report, 1977-78.

make people aware of government assistance programs available to low income families and senior citizens. She is now the Director of the Hunger Program and manager of the Pomona Valley Farmers market.¹⁴⁶

NEW EVANGELISM THRUSTS

The congregation joined in the national key '73 campaign, an inter-denominational evangelism effort, by declaring evangelism to be the main emphasis in 1973. An evening Bible study on Acts was begun in January as part of the campaign. In April one thousand Key '73 packets were delivered to homes by members of the church. The Evangelism Committee set a goal of fifty new members for the year. When there were only 13 new additions by July, Sly, stating that "we must seriously mount an evangelistic thrust in the life of this congregation," called on the board members to bring in one new family each.¹⁴⁷ The campaign, however, fell considerably short of its goal.

Hasty led another campaign in 1975 known as "Operation Neighborhood." Members were asked to visit ten of their neighbors to gain better awareness of their neighborhoods and to find prospective members. Twenty-eight callers called upon 216 prospects. In addition, 123 non-participating members and 92 visiting individuals or couples were contacted. The result of all this was twenty transfers, six baptisms and two inactive members reinstated.¹⁴⁸

¹⁴⁶Christian Caller (February 15 & 29, 1972; February 27, 1973; March 5, November 6, 1974; March 19, April 2, September 10, 1975) Division of Outreach Report, June 24, November 6, 1975, Annual Reports, 1976-77, 79-80, telephone conversation with Mary Margaret Bever.

¹⁴⁷Morgan Sly, "Annual Report to the General Board," July 19, 1973.

¹⁴⁸Minutes of the General Board, March 19, 1975, Division of Outreach Report, June 24, 1975.

After a period of decline in the late sixties and early seventies, the membership had leveled off at approximately four hundred active members. Church attendance remained constant in the 190s and low 200s. All attempts at increasing these numbers by any significant amount were relatively fruitless in comparison to earlier years. The average number of additions from 1969 to 1981 was 25 (see Appendix C). The experience of the congregation in these respects paralleled that of Disciples generally and of other mainline churches in North America.

A natural tendency for a congregation is to look upon both growth and decline in too simplistic a fashion, as though its flourishing or its diminishing were wholly determined by some internal cause. Especially when membership shrinks, one too easy explanation or another may sound plausible. "There is not enough emphasis on evangelism." "We have gotten away from the Bible." "Something is missing in the spirit of our church." While such observations may or may not be true, any adequate understanding of the growth and decline of a congregation's membership must take sociological factors into account. At least four such factors must be noted for Pomona.

First, the population has changed. Until 1960, Pomona was a homogeneous, white, middle-class community where rural ways still lingered. The enormous increase in population (from 35,000 in 1950 to 87,000 in 1970) changed the country town into a city, and the dramatic influx first of blacks, then of Hispanics, rapidly altered its common life. While the church remained open and receptive to the new groups of people, its style of worship and ministry did not attract them in large numbers. Rather, they tended to form their own congregations (such as the Tabernacle A M E Church).

Second, Pomona changed in character from a self-contained city to a suburb of Los Angeles, swallowed up in the expanding metropolis. Two new freeways connecting Los Angeles with San Bernardino and with Riverside cut through Pomona. Instead of working in this community as earlier residents had done, many of the people who now lived in Pomona commuted to Los Angeles or some other point in the metropolitan area. Neighbors no longer worked in the same community. Members of the church were scattered from Diamond Bar to Fontana, from San Dimas to Chino. Visitors in worship were no longer neighbors from across the street, but strangers from Covina, Orange, Ontario or Burbank. First Christian Church was no longer a community church. It had become an urban congregation where old techniques for bringing in the folks no longer worked.

Third, the youth movement of the late sixties turned significant numbers of an entire generation from the church. The Vietnam war heightened distrust for "the establishment," including white, middle-class churches. With the exception of the Jesus movement in the early seventies, few churches were attracting the young. Fewer and fewer of those who went to college returned to life in a mainline congregation, especially in southern California where recreational opportunities, increased mobility, and a prevailing secular life-style worked against "a return to religion." In general, Protestant denominations like the Disciples, which dominated an earlier scene, have declined during the past two decades. Church growth has occurred primarily among pentecostals, charismatics, and hardline evangelicals, whose ways of worship, mode of biblical interpretation, stand on social issues, and life-style would appeal to few members of First Christian Church. Because the climate of the Pomona Valley attracts retirees, the

congregation continues to gain numbers of older members as the proportion of younger adults and younger families has declined. This may give the false impression of a dying church, when in fact the church is very much alive, though its membership is older.

Fourth, a faster turnover of members inevitably accompanies the more mobile population of this metropolitan era. In 1981 Sly commented on the church's lack of growth by noting that in his ten years, there was a 61 percent change in the congregation. New people were coming into the church, but members died or moved away at about the same rate. Even though membership did not grow, the budget for local expenses grew by one hundred percent and outreach giving by 150 percent. The increase, however, was largely consumed by inflation and utility bills that grew five to sixfold.¹⁴⁹

SCHOOL OF CHRISTIAN GROWTH

Because the church was unable to afford an associate minister for most of the seventies, responsibility for Christian education was carried either by a member or a student minister. Under Rod Parrott, the youth and adult classes were supplemented in 1975 with elective courses open to all ages from junior high on up. Such topics as "Music of the Resurrection" taught by the choir director, Jim Fahringer, and "Teachings of Christianity" taught by David Griffin, professor of theology at the School of Theology, were offered during the morning hour. The elective system continued for several years and drew its greatest strength from the Contemporaries Class which had disbanded in favor of the new courses.¹⁵⁰

¹⁴⁹Sly interview.

¹⁵⁰Christian Caller (October 23, 1974; April 2, 1975), Division of Congregational Care Report, January 11, 1976, Personal conversation with Rod Parrott.

A Sunday evening course on the basics of Christianity offered also in 1975 gave rise to the "School of Christian Growth" developed under Parrott's leadership and adopted as a regional program in 1976. One element of the school, which ran for nearly six years in the region, was a seminar for elders that was first used by the elders of Pomona and neighboring Disciples churches.¹⁵¹

Another successful program led by Parrott was the evening film study on "The Family in Contemporary Society" conducted for five weeks in April and May of 1975. Parent Effectiveness Training was also offered the same year. Taught by Mary Anne Parrott, a certified P.E.T. instructor, the course was open to the public and was repeated by popular demand.¹⁵² The Parrotts have also contributed their poetical and musical talents to the church by writing hymns for special occasions (including "A Song of Seeds" written by the Parrotts for the Centennial Anniversary¹⁵³).

Various attempts at beginning groups for college students and young adults were short-lived in the seventies. A decline in the number of young families in the church led to the adoption of an open classroom for grades 1 - 6 (organized by Rod Parrott) as the best means to accommodate the small number of children. The Chi Rho and CYF groups were combined as well. Boy Scout Troop 102 became inactive in 1979 after 54 years of continuous

¹⁵¹Annual Reports, 1976-77, 77-78, Parrott.

¹⁵²Christian Caller (May 28, 1975)

¹⁵³Dan Bryant, In Mission and Service: Disciples in Pomona, 1883-1983 (Pomona: Hundredth Anniversary Committee of First Christian Church, 1983) 120.

chartering. The other Scout groups had quit functioning several years earlier.¹⁵⁴

Of the three remaining adult classes, Keystone, Co-Builders and Future Builders, the Co-Builders was becoming the strongest group under the leadership of Ronald Osborn. (More will be said of the Osborns below.) This class, which was joined by the remaining Keystone members in early 1983, has been the key to the vitality of the church in recent years. Its membership has included such key leaders as Ray and Sally Herbert, Sidney and Mary Hunter, Zelma and Ernest Haber and Gerturde Riggle. Of course there have been many others from the Co-Builders as well as other age groups who have had major responsibilities in the church in recent years, many of whom are mentioned elsewhere.¹⁵⁵ Their presence has enabled the church to carry on a highly developed and active program without additional staff leadership.

As a result of the decline in the number of young families and despite the amount of leadership provided by members in the overall ministry of the church, a strong need for additional ministerial staff was felt. The Personnel Committee, with the support of the elders, recommended to the General Board in December, 1978, that a full-time associate be called in order to fill in the gaps and attract new, young families to the church. Terry Miethe was called to the position beginning July 1, 1979. Miethe, who considered himself the "resident theologian" of the congregation, came with a

¹⁵⁴Letter to Glenn May from Ida Davis, September 14, 1979, Annual Report, 1977-78. Cf. Division of Congregation Care Report, January 11, 1976.

¹⁵⁵Memo from Rod Parrott to author, August 16, 1983.

Ph.D. in philosophy from St. Louis University and brief stints of teaching at two colleges and at Fuller Seminary in Pasadena.¹⁵⁶

Miethe's primary job description was in Congregational Care with particular emphasis on young adult ministries and Christian education. In October he began a young adult group, which included several persons "young at heart" as well, known as the "Disciples." This group replaced the Contemporaries/elective class, though not all of the latter group participated in the Disciples Class.¹⁵⁷

In January, 1980, Sly and Miethe began an evening Bible study, each leading a group. A graded church school for the children was begun once again in 1979-80 and the children's church was expanded the following year. Miethe was greatly assisted by his wife, Beverly, who led a number of the children's programs. A vacation church school was held for the first time in several years in 1980 under the direction of Mary Margaret Bever and that same year Karen Sabicer re-organized a children's choir to become known as the "Joyful Noise." After being inactive for a couple of years, the youth began meeting again in September, 1982, with Gladys Chmiel as the sponsor (assisted by Meredith Abbott, Beverly Burton and Carol Wiley). Glen Schaffer also reactivated the Boy Scout troop the same year.¹⁵⁸

MORE "SIN" AND ASSEMBLIES

After all the hard work is done, there comes a time for just plain fun and fellowship. Such is the purpose of the Fellowship Players, begun in

¹⁵⁶Christian Caller (February 8, May 10, 1979) Annual Reports, 1978-79, 80-81.

¹⁵⁷Christian Caller (October 4, 1978) Parrott.

¹⁵⁸Christian Caller (January 3, 1980; June 18, 1981; March 4, September 12, 1982) Annual Report, 1980-81.

July, 1980, by Gladys Chmielewicz with the production of the first annual melodrama, "Ten Nights in a Barroom." After that initial brawl the congregation became hooked and since then has hooted and howled at such masterpieces of the theater as "The Fireman's Flame," "Dirty Works at the Crossroads," and most recently, "Caught in the Villain's Web" or "More Sinned Against Than Sinning." The Fellowship Players have also produced more serious material such as "Our Town" by Thornton Wilder and a very moving readers theater performed for a Maundy Thursday service, presented with the Chancel Choir. The group has provided favorable publicity for the church and has brought several of the members in the congregation closer together as well.¹⁵⁹

The congregation has been a particularly ardent supporter of regional and general assemblies. Two regional assemblies, 1976 and 1982, were held in Pomona. On both occasions numerous volunteers pitched in to clean the buildings from top to bottom, make the necessary local arrangements, prepare meals during the assembly and perform many other tasks. The sanctuary was also painted and re-carpeted for the 1982 assembly. Ten percent of the members attended the 1981 General Assembly held in Anaheim. Harold Fey, retired editor of Christian Century and elder in Pomona, addressed the entire assembly on August 5 and received the first annual Wittkamper Peace Award at the Disciples Peace Fellowship breakfast. Donald Reisinger spoke at the Disciples Historical Society Banquet. In addition, twelve choir members took part in the Assembly Choir. At the 1979 General Assembly, a resolution

¹⁵⁹Annual Report, 1980-81, Christian Caller (April 9, July 9, 1981; June 24, 1982)

sponsored by the church (initiated by Fey), in support of ratification of SALT II was approved.¹⁶⁰

CELEBRATION AND TRAGEDY

The church celebrated two important events with Morgan and Connie Sly. The first was a surprise party on the tenth anniversary of their arrival in Pomona. Approximately two hundred people showed up to see the surprised look on the Slys' faces as they were presented with a beautiful grandfather clock. There was a large turn-out for the second event as well, Morgan's celebration of 25 years in the ministry, held on July 25, 1982. Dr. Kenneth Teegarden, General Minister and President of the Christian Church (Disciples of Christ), was the featured speaker.¹⁶¹

The celebrations, however, were greatly overshadowed by the death of the Slys' middle son, Stephen, in April, 1982. This had been preceded a short time earlier by the death of Morgan's mother. These two bereavements, combined with several other traumatic experiences and the stress of the ministry, led Sly to request a three month leave of absence to protect his health and to re-evaluate his ministry. The request was approved by the General Board on December 2, 1982. Sly began his leave on January 1, 1983, preceded by half a month's vacation.¹⁶²

At the time Sly's leave was granted, the Board voted to appoint Miethe as the Acting Senior Minister. At the unanimous request of the

¹⁶⁰General Assembly Resolution 7946, Annual Reports, 1976-77, 78-79, Christian Caller (August 6, 1981; July 25, 1982) Ray Herbert.

¹⁶¹Christian Caller (September 13, 1981; July 25, 1982)

¹⁶²Sly interview, Letter to the General Board from Morgan Sly, December 2, 1982, Minutes of the General Board, December 2, 1982.

elders, however, the Board two weeks later rescinded its previous action and Miethe resigned his position with the church.¹⁶³ The elders, led by Donald Reisinger, assumed ministerial leadership until Charles ("Chuck") Severns was called as interim minister. A very pastoral minister, Severns quickly won approval of the congregation and helped to make this difficult period a time of harmony and cooperation among all members. Sly returned in April refreshed and renewed to resume his duties as senior minister.¹⁶⁴

Jane Hopkins, Associate Regional Minister and member of the congregation, was ordained into the ministry at the church on April 17, 1983. Ronald Osborn, who retired from teaching at the end of 1982, gave the ordination sermon. Both of the Osborns provided outstanding leadership in the congregation during their ten years in Pomona. Naomi served as a Vice Moderator of the congregation and CWF President, Ron taught the Co-Builders for most of those ten years and both served as elders. Prior to their move to Oregon, the Osborns were given a farewell reception in April by the Co-Builders.¹⁶⁵

CENTENNIAL ANNIVERSARY

Preparations for the Centennial Anniversary of course began several years before the actual celebration. Nancy DeWolf was recruited as the Anniversary Committee Chairperson in 1978. The Co-Builders agreed to act

¹⁶³After Miethe was appointed as the Acting Senior Minister, a number of members who had had serious conflicts with Miethe approached the elders. After an inquiry into the matter, the elders felt that Miethe was not capable or desirable to fill in for Sly at this time. Minutes of the General Board, December 2 & 12, 1982.

¹⁶⁴Sly interview.

¹⁶⁵Christian Caller (April 13, 1983)

as the Anniversary Fund Committee in 1980. They set \$30,000 as a three-year goal for the fund and within a few months accumulated \$15,000 in pledges and gifts. A goal of one hundred gifts of \$100 each was set for the last year of the campaign, however, the goal was revised to one hundred units consisting of any denomination (one cent on up). Work on putting the scrapbooks in good order was led by Gertrude Riggle. Meanwhile, Ronald Osborn, before leaving town, coaxed one of his innocent and naive seminary students into agreeing to write the history!

The Centennial Anniversary celebrations began November 7, 1982 with a "Kick-Off Sunday." The Future Builders, in place of their annual Anniversary Breakfast, sponsored a salad bar luncheon after church. A Celebration Evensong Recital was offered in the evening by organist Weston Harris.¹⁶⁶

On May 19, 1983, the youth sponsored a spaghetti dinner by which, together with bake sales, they earned \$200 for the Anniversary Fund and \$150 for the Makunga Fund (to help pay medical expenses of the Makunga family). All the past choir directors and organists as well as the current choir members and director Norma Puntney were honored at a fellowship dinner on June 9. On July 10 a Founders Day picnic was held following worship. Past ministers, associate ministers, youth ministers and ministers-in-training were honored on September 11 at a luncheon sponsored by the Co-Builders.¹⁶⁷

The concluding celebrations were held on the weekend of November 4, beginning with the Anniversary Banquet. Ed Lambert, former chairman of

¹⁶⁶Christian Caller (November 7, 1982)

¹⁶⁷Christian Caller (May 5, June 8, August 11, 1983)

the Board during Pryor's ministry and a retired speech professor from Phillips University in Enid, Oklahoma, was the guest speaker. The Chapman College Barbershop Quartet provided the special music. The centennial history of the church, In Mission and Service, by this author, arrived that afternoon from the printers and was sold at \$5.00 per copy.¹⁶⁸ Anniversary Sunday was celebrated on November 6. Special music was provided by the Chancel and Joyful Noise Choirs and special presentations were made by civic leaders. A luncheon following the service was highlighted by the cutting of the birthday cake and opening of the cornerstone.¹⁶⁹

A drama of the life of the congregation was to be presented on November 5, however, was postponed due to the illness of the author, Dorothea Lemon. The play, "As We Behold It," was presented instead on February 18, 1984, by the Fellowship Players under the direction of Gladys Chmiel aided by Karen Sabicer.¹⁷⁰

The first century came to a close with the announcement of Sly's resignation on October 23, 1983, to be effective December 31. Sly closed his twelve years with the congregation in order to accept a position with the National Housing Ministries. Though leaving pastoral work, Sly considered the change a continuation of his ministry. The new position allows him to

¹⁶⁸The cost of publication was subsidized through special gifts to the Anniversary Fund, enabling the book to be sold at less than half its actual cost. In addition to an abridged version of the writing before you, the book includes a foreword by Ronald Osborn, a preface by Morgan Sly, greetings from former ministers, church leaders and government officials, statements from younger church members on what the church means to them, a number of photographs, the 1983 church officers, the story of the Disciples chalice symbol and the roll Ronald Osborn played in its design, "A Song of Seeds" by Rod and Mary Anne Parrott and an index of names and topics.

¹⁶⁹Christian Caller (February 17, July 14, 1983)

¹⁷⁰Christian Caller (February 2 & 16, 1984) "As We Behold It"

"pursue long-time interest in housing for low-income seniors." He is now responsible for the administration of seven such housing projects, including Emerson Village which he helped build. Sly summed up his ministry at First Christian Church briefly:

I have shared in your joy and grief and you have shared in mine. You have been willing to be led in numerous and creative avenues of service. You have financed regular and unusual ventures that have strengthened the internal structure of the congregation and heightened the visibility of the church in the community ... You have been patient with the task of ministerial training as a variety of people have tested ministerial skills here. All this and more has demonstrated the love, trust, and steadfastness that have meant so very much to me and my family.¹⁷¹

At his departure Sly was praised by church members for his pastoral ministry, for "instilling in the congregation 'a closeness and a special loving of each other that is intergenerational'" and for leading the congregation "in its concern for needs of the community we serve."¹⁷²

THE SECOND CENTURY: A CENTURY OF RESPONSE

At the recommendation of the elders, the Board approved a plan to conduct a Congregational Self-Assessment Survey in the spring of 1983 and appointed a Self-Assessment Committee to oversee the process. Jean Makunga, a seminarian from Zaire enrolled in the School of Theology at Claremont, led the survey as part of his internship with the congregation. With the consultation and editorial services of Rod Parrott, the committee presented their report to the Board on October 6, 1983, to assist the Board

¹⁷¹Letter to the General Board from Morgan Sly, in the Christian Caller (November 10, 1983)

¹⁷²"Rev. Sly to Preach Final Sermon."

Board in addressing "the nature and direction of the church's mission and ministry."¹⁷³

The self-assessment was also used as a guide for setting goals and objectives of the divisions at the Church Planning Conference on June 3-5. It provides a revealing picture of both the congregation and the community in 1983 and sets forth some of the challenges facing the church as it enters its second century.

The first striking result of the self-assessment is the sharp contrast it shows between congregation and community. (Though membership of the church is derived primarily from four municipalities—Pomona, La Verne, San Dimas and Claremont—only figures from Pomona are used since Pomona is considered the core community.) Eighty percent of the congregation is over 40 years of age and 47 percent are retired. The median age is 65 (i.e., half are under 65 and half over). Women are the predominant group at every age level and make up 65 percent of the members. By contrast 72 percent of Pomona is under 40 and only 12.5 percent are retired. The median age of the city's population is 25.9. The male/female ratio is nearly 50/50.

Ninety-seven percent of the congregation is white. Fifty-seven percent have a college or graduate degree and 83 percent are employed in white collar positions (professional, technical, managerial, administrative, clerical or sales). The average (mean) income of 114 member households surveyed is \$22,456. Ethnically, Pomona is 46.7 percent white, 30.5 percent Hispanic, 18.6 percent black and 4.2 percent other. Even more striking is the breakdown for public school enrollment—roughly, forty percent Hispanic,

¹⁷³"A Report of the Self-Assessment Committee to the General Board," Oct. 6, 1983, p. 1.

thirty percent black, twenty percent white and ten percent Asian. Only 10.7 percent of the population have a college or graduate degree and only 42.6 percent have white collar jobs. The average income of the city is \$17,582 (though the average for the tract in which the church is located is \$24,105). City planners expect the population of Pomona, approximately one hundred thousand at the present, to double within the next twenty years with the greatest increases coming among retirees and minority groups, particularly Hispanics and refugees from Asia and Latin America.

In the summary of current programs offered by the church, the self-assessment shows the church to be very active in matters of internal concern(worship, pastoral care, Christian education, etc.) as well as local and global outreach. The various classes and groups in the church were invited to evaluate the program of the church and suggest goals and objectives for the work of the church. In this process the greatest strengths of the church were identified as 1) family feeling and adequate facilities; 2) worship, concern for the local community, mission concerns (CWF); and 3) lay leadership, youth program, choir, variety, regional involvement. Weaknesses mentioned most were 1) spiritual tone, 2) financial situation and Christian education.

In listing goals and objectives, nearly twice as many items were given in the area of Congregational Care as in the other two divisions. A survey on priorities for lay leaders and ministers mailed to all member households revealed that the internal development of the congregation is the highest priority of members. Of the top ten priorities listed by the 35 respondents, none refer to outreach-type functions, and mission beyond the

local community was listed nineteenth out of twenty options on both the lay and clergy lists.

The self-assessment study raises a number of issues for the congregation as it enters its second century. As the church seeks to fulfill its mission, it is being called to respond to new as well as old challenges.

1) Responding to the needs of the community. Since the very beginning when the church ministered to the Chinese and the poor, the outcasts have been a major concern of the congregation. Involvement in community affairs has been one of the greatest strengths of the church in the past decade. In light of the expected demographic changes in Pomona in the next twenty years, the self-assessment report anticipates increased demand upon the church to help the needy. This call will put more strain on the budget, but "the church will have an unprecedented opportunity to reach out to the same people in order to bring them to Christ."¹⁷⁴ This may also lead to greater racial integration in the church, a much needed development if the church is to have an effective witness in its community in the future.

Recently the Board approved plans of the Pomona Valley Council of Churches to provide food and temporary shelter for homeless persons in the Scout House. The shelter is now in operation and is a significant response of the congregation to the new situation as it enters its second century.¹⁷⁵

2) Responding to the need for growth. Though the church could readily become a congregation primarily of retirees such as one might expect to find in Hemet or Sun Valley, and has come close to doing so at the

¹⁷⁴"A Report of the Self-Assessment Committee," 11.

¹⁷⁵Christian Caller (August 11, 1983)

present time, it can hardly reconcile such a state with its calling to fulfill a vigorous, effective ministry in Pomona. To have the most effective witness, the church needs a membership which more closely resembles that of the community. It is not so much numerical growth that is needed as growth where the church is weakest, among middle aged and younger families and minorities. The recent increase in the number of children in the church school and the reactivation of the youth group and Boy Scouts are encouraging signs.

3) Responding to the needs of the world community. Despite the low priority given to world outreach in the self-assessment surveys, direct involvement in world mission has been the single most outstanding feature of the church's history. This involvement has had a number of different aspects: missionaries going out from the congregation, support of the Living Link missionaries, leadership provided by the women in missionary causes, the School of Missions, frequent visits by missionaries and general staff executives, a church budget which has allocated thirty to forty percent of the total to outreach causes for many years, a number of retired missionaries in the congregation, World Hunger Banks, etc. But the strain on the budget from the extensive building program and the loss of personal contact with overseas personnel have weakened the church's missionary emphasis. These factors need to be overcome in the congregation is to regain the leadership it once gave in the region and nation. The objectives set by the Division of Outreach in June, such as moving from 22 to 33 percent for outreach in four years, developing a congregational world mission study, becoming a Shalom

congregation,¹⁷⁶ and more, will go a long way toward strengthening the missionary emphasis of the church if they are realized.

4) Responding to the internal needs of the congregation. The self-assessment and the Church Planning Conference pointed to several internal needs which must be met for there to be further growth in the congregation. These include such concerns as spiritual depth, Christian education, greater financial stability, a full-time associate. The financial burden will be greatly eased in April 1985 when the building debt is scheduled to be paid off, freeing \$17,000 per year for use in other areas. The church, however, cannot wait until then to act upon those matters which it identifies as a high priority.

The history of the congregation is a record of response to calls for action. That call is now, present in every moment. If the mission of the church is to be fulfilled now, in the second century as in the first, then it is up to every member to respond.

¹⁷⁶The Shalom congregation program was developed by the Division of Homeland Ministries in response to General Assembly Resolution 8148. Under this program a congregation covenants with the regional and general offices to make peace with justice its primary focus in all aspects of the church's life for one year. In return, the regional and general offices provide the covenanting congregation with leadership training and program support on peace with justice issues.

APPENDIX

APPENDIX A¹ARTICLES OF INCORPORATION
OF THE
CHURCH OF CHRIST OF POMONA

KNOW ALL MEN BY THESE PRESENTS, that we the undersigned have this day voluntarily associated ourselves together for the purpose of forming a corporation under the laws of the State of California and we hereby certify:

First: That the name of said corporation is "THE CHURCH OF CHRIST OF POMONA."

Second: That the purposes for which it is formed are to establish a church society at Pomona, Los Angeles County, California, for the purpose of the worship of God and religious training in accordance with the teachings of the New Testament scriptures and to do missionary work and perform acts of benevolence and charity and to hold all the property of the association known as The Church of Christ of Pomona owned prior to the incorporation of said association by these presents or which may be acquired hereafter in any manner and to transact all business relative to such property and generally to transact control and conduct all the temporal business and affairs of said association necessary and convenient for the promotion of the spiritual purposes, aims and objects of said association, including the power to sell and otherwise dispose of or acquire property in aid of or to promote any of the purposes of the association.

Third: That the place where its principal business is to be transacted shall be the City of Pomona in the County of Los Angeles, State of California.

Fourth: That the term for which it is to exist is fifty years from and after the date of its incorporation.

Fifth: That the number of its directors shall be five and that the names and residences of those who are so elected for the first year are:

John D. Cason	-	-	-	Pomona, California
Hiram N. James	-	-	-	Pomona, California
George Rhorer	-	-	-	Pomona, California
William H. Mazy	-	-	-	Pomona, California
Thomas D. Holladay	-	-	-	Pomona, California

Sixth: That on the 22th day of September, A. D. 1891, a meeting of the members of the association heretofore known as The Church of Christ of Pomona (being an association for religious purposes not having pecuniary profit for an object) was held at the Christian Chapel in the City of Pomona, County of Los Angeles, State of California, at the hour of 12 o'clock M. of said day at which meeting was held an election of directors that a majority of the members of such association were present and voted at such election and the result of such election was that John D. Cason, Hiram N. James, George Rhorer, William H. Mazy and Thomas D. Holladay were elected to serve as directors of the corporation.

Seventh: That this corporation is not formed for purposes of profit and has no capital stock.

IN WITNESS WHEREOF, we have hereunto set our hands and seals this 23rd day of September, A.D. 1891.

Lucy James
Bertha James
Myrtle James
Hattie Waters
S. E. Benson
Lillian F. Lebingier

Mary Duddar
Sophronia Demick
Annie E. Austin
Alice F. Fouch
Ivy C. Fouch
Lydia M. Cox

¹Baughman and West.

Ada B. Lobingier	Mary T. Rowe
Jacob Frank Lobingier	E. D. Rowe
Lucy J. Whipp	Etta Farley
Flora B. Whipp	Lizzie J. Whipp
Orma G. Vance	Ida Whipp
Maimie E. Vance	Carrie J. Whipp
Emma Fogue	Bertha G. Whipp
J. L. Marshall	J. R. Ray
W. M. Hathaway	W. D. Cason
Geo. Schafer	B. F. Bond
Frank Cason	G. O. Dudderar
C. W. Hawkins	A. D. Gerrard
J. A. Holladay	E. S. Farley
M. Boulware	Mrs. Eva Brewer
L. May Holladay	Mary Rhorer
Alvian Holladay	John R. Patterson
L. B. Rambler	F. E. Dudderar
W. A. Miller	M. L. Hollitt
J. H. Owens	G. H. Waters
J. W. Goodwin	Sallie Dudderar
H. N. James	John Dudderar
Henry W. Jarvis	Lula M. Goodwin
T. F. Derrick	W. J. Schaefer
M. J. Austin	Clarence Dudderar
W. L. Benson	Edgar C. Holladay
W. E. Martin	Henry Mock
G. W. Dudderar	A. L. Mallory
J. D. Cason	Lenna Goodwin
Mahlon H. Wilson	G. T. Vance
B. F. Whipp	W. O. Liscumb
Mrs. Carrie C. Wilson	Geo. Rhorer
Lafayette Rhorer	Addie E. Goodwin
Amanda G. Macy	T. D. Holladay
Anne W. Cason	W. M. Burnett
Chas. O. Goodwin	J. C. Youngman
J. W. Fulton	J. P. Vance
Anna B. Fulton	Mrs. Allie Thompson

STATE OF CALIFORNIA }
COUNTY OF LOS ANGELES }

On this 25th day of September, in the year of our Lord, One thousand eight hundred and ninety-one, before me, Frank P. Firey, a Notary Public in and for said Los Angeles County, State of California, residing therein, duly commissioned and sworn, personally appeared J. W. Goodwin, H. N. James, Henry W. Jarvis, T. F. Derrick, M. J. Austin, W. L. Benson, W. E. Martin, G. W. Dudderar, J. D. Cason, Mahlon H. Wilson, B. F. Whipp, Mrs. Carrie E. Wilson, Lafayette Rhorer, Amanda G. Macy, Anne W. Cason, Chas. O. Goodwin, J. W. Fulton, Anna B. Fulton, Mary Dudderar, Sophronia Derrick, Annie E. Austin, Alice E. Feuch, Ivy C. Feuch, Lydia M. Cox, Lucy James, Bertha James, Myrtle James, Hattie Waters, S. E. Benson, Lillian F. Lobingier, Ada B. Lobingier, Jacob Frank Lobingier, Lucy J. Whipp, Flora B. Whipp, Orma G. Vance, Maimie E. Vance, Emma Fogue, J. L. Marshall, W. M. Hathaway, Geo. Schafer, Frank Cason, C. W. Hawkins, J. A. Holladay, M. Boulware, L. May Holladay, L. B. Rambler, W. A. Miller, S. H. Owens, Mary E. Rowe, E. D. Rowe, Etta Farley, Lizzie J. Whipp, Ida Whipp, Carrie O. Whipp, Bertha J. Whipp, J. R. Ray, W. D. Cason, B. F. Bond, G. O. Dudderar, A. W. Gerrard, E. S. Farley, Mrs. Eva Brewer, Mary Rhorer, John R. Patterson, F. E. Dudderar, M. L. Hollitt, G. H. Waters, Sallie Dudderar, John Dudderar, Lula M. Goodwin, W. J. Schaefer, Clarence Dudderar, Addie E. Goodwin,

T. D. Holladay, W. M. Burnett, J. C. Youngman, Edgar C. Holladay, Henry Mock, A. L. Mallory, Lenna Goodwin, G. T. Vance, J. P. Vance, W. O. Liscumb, Alvian Holladay, Mrs. Allie Thompson, and Geo. Rhorer, known to me to be the persons described in and whose names are subscribed to and who executed the within instrument and acknowledged to me that they executed the same.

WITNESS my hand and official seal the day and year in this certified first above written.

[Notarial Seal]

FRANK P. FIREY
Notary Public

APPENDIX B

1891 MEMBERSHIP LIST²

Cooms, Mrs. Jennie,	St. Louis, Mo
Cox, Miss Lydia,	Cor. Center and Eleventh Streets
Clabrier, Miss Ella G.,	South White Avenue
Daves, Mrs. Wm. H.,	Cor. Holmes and Fourth Streets
Derrick, Timothy, F.,	Main St., South of Crow Ave
Derrick, Mrs. Timothy F.,	Main St., South of Crow Ave
Derrick, Miss Mattie,	Main St., South of Crow Ave
Dillman, Mrs. Sarah,	San Francisco St., near Town Ave
Duddegar, G. M.,	Seventh and Eleventh
Duddegar, Mrs. G. W.,	Seventh and Eleventh
Duddegar, Miss Sallie	Seventh and Eleventh
Duddegar, Edgaf,	Seventh and Eleventh
Duddegar, John,	Seventh and Eleventh
Duddegar, Ohio,	Seventh and Eleventh
Duddegar, Clarence,	Seventh and Eleventh
Eads, Perry W.,	North Alexander Avenue
Eads, Mrs. Marjiam,	North Alexander Avenue
Earley, Eugene S.,	Pearl Street, between Gately and Gibbs
Earley, Mrs. Ella,	Pearl Street, between Gately and Gibbs
Fench, Mrs. Alice,	Cor. Third and Polk streets
Fench, Miss Ida,	Cor. Third and Polk streets
Fenton, James W.,	North Pomona
Fenton, Mrs. Anne,	North Pomona
Fenton, James, Sr.,	North Pomona
Fulton, Mrs. A.,	Tulace
Gierard, Miss Grace,	Cor. Ellen and Tenth Streets
Gierard, Wm. A.,	Chino
Goodwin, John W.,	Gately, near Holt
Goodwin, Mrs. Adelle E.,	Gately, near Holt
Goodwin, Willard L.,	Gately, near Holt
Goodwin, Charles O.,	Gately, near Holt
Goodwin, Miss Lulu M.,	Gately, near Holt
Goodwin, Mrs. Lennie P.,	Gately, near Holt
Gough, A. G.,	North Ellen Street
Gough, Mrs. A. G.,	North Ellen Street

ROLL OF MEMBERS.

NAME.	ADDRESS.
Austin, Matthew J.,	South Ellen Street
Austin, Mrs. Annie E.,	South Ellen Street
Able, Miss Carrie,	Third Street, near Garvey Avenue
Alfieri, James M.,	West Alameda Street
Alfieri, Mrs. James,	West Alameda Street
Annes, Elizabeth,	Ellen near Pasadena
Bonham, George,	Non-Resident
Bakeshee, Henry D.,	North Dakota
Bodger, A. S.,	Texas
Bodger, Mrs. Eliza,	Texas
Bodger, Miss Annie,	Texas
Bobby, L. H.,	Lordsburg
Bobby, Mrs. L. H.,	Lordsburg
Boggs, Wm. H.,	Pomona
Bower, Noah,	West Second Street
Bower, Mrs. Maggie,	West Second Street
Bond, Benj. F.,	between Rebecca and Porella
Borden, A. F.,	North Pomona
Boulwer, Miss Mattie,	Pomona
Benson, Wm. L.,	Alvarado Street, bet. Gordon and Garvey
Benson, Mrs. S. E.,	Alvarado Street, bet. Gordon and Garvey
Bradshaw, Miss Mattie,	Pomona
Brewer, Mrs. Eva,	Ellen Street, bet. Holt and Pasadena
Cason, John D.,	Cor. Center and Ellen Streets
Cason, Mrs. Judith F.,	Cor. Center and Ellen Streets
Cason, Miss Anne White,	Cor. Center and Ellen Streets
Cason, William D.,	Cor. Center and Ellen Streets
Cason, Frank V.,	Cor. Center and Ellen Streets
Cooms, Miss Ohio M.,	Kingsley Ave. and Washington Street
Cooms, Mrs. Louise,	San Francisco St., near Town Ave
Cunningham, Mrs. Abigail,	Fourth and Cypress Streets
Cunningham, Miss Margie,	Fourth and Cypress Streets

²Wilson.

Gough, Miss Mattie	North Ellen Street
Graham, William	Lexington, Ky
Graham, Mrs. William	Lexington, Ky
Gorman, Mrs. Emma	Second Street, near Paducae
Hanson, Hans	Cor. Eleanor and Crow Ave
Hanson, Mrs. Nannie	Cor. Eleanor and Crow Ave
Hathway, Wm. M.	One Block West of South Ellen
Hathway, Mrs. Alice	One Block West of South Ellen
Hawkins, Mrs. Catherine W.	Cor. Center and Ellen
Hobbs, Merritt J.	West Holt Ave
Holladay, Thomas D.	Cor. Ellen and Crow Ave
Holladay, Mrs. Julia A.	Cor. Ellen and Crow Ave
Holladay, Edgar C.	Cor. Ellen and Crow Ave
Holladay, Miss May	Cor. Ellen and Crow Ave
Holladay, Brunis	Cor. Ellen and Crow Ave
Holladay, Alvin C.	Cor. Ellen and Crow Ave
Hingsworth, James	Non-Resident
James, Hiram N.	Second St., bet. Myrtle and Lemon
James, Mrs. Lucy J.	Second St., bet. Myrtle and Lemon
James, Miss Bertha	Second St., bet. Myrtle and Lemon
James, Miss Myrtle	Second St., bet. Myrtle and Lemon
Jarvis, Henry W.	Goodrich House
Killam, Nathan P.	Cor. Holt and Rebecca
Killam, Mrs. Julia A.	Cor. Holt and Rebecca
Killam, Miss Lillian	Cor. Holt and Rebecca
Landon, Miss Carrie	South East Panama
Lawrence, Charles	North Panama
Lee, Mrs. Carrie	Alexander Ave
Lewis, Benjamin	Chino
Leconch, Mrs. Ella P.	One Block West of Illinois Street
Leconch, Miss Nellie	One Block West of Illinois Street
Lobingier, Mrs. Ephes F.	Cor. Cucamonga and Mountain Aves
Lobingier, Miss Ada	Cor. Cucamonga and Mountain Aves
Lobingier, Jacob F.	Cor. Cucamonga and Mountain Aves
Macy, William H.	Illinois St., Two blocks North of Holt Ave
Macy, Mrs. Amanda C.	Illinois St., Two blks. North Holt Ave
Macy, Robert	Illinois St., Two blks. North of Holt Ave
Mathewson, Levi R.	Cor. San Antonio Ave. and Kingsley Tract
Mathewson, Mrs. Maria A.	Cor. San Antonio and Kingsley Tract
Martin, Walter E.	Cor. Carey and Pasadena
Martin, Mrs. Walter E.	Cor. Carey and Pasadena
Martin, Miss Lallah R.	Cor. Carey and Pasadena
Martin, James E.	Ellen and Pasadena Streets
Marshall, Joseph L.	Lordsburg
Marshall, Mrs. Susan J.	Lordsburg
Mallory, A. L.	North Eleanor Street
Mallory, Mrs. Julia	North Eleanor Street
Maxfield, James E.	San Francisco St., bet. Eleanor and Town
Maxfield, Mrs. Barbara	S. P. St., bet. Eleanor and Town
Maxfield, Miss Laura	San Francisco St., bet. Eleanor and Town
McGuay, G. W.	Tanner Place, near Park
McGuay, Mrs. G. W.	Tanner Place, near Park
Miller, William A.	Alexander Avenue
Mock, Henry	Fourth and Eugenia
Mock, Miss Nannie	Fourth and Eugenia
Myers, Mrs. Mary A.	Non-Resident
Newton, Mrs. Nellie	Corner Third and Gordon
Owens, John Henry	White Avenue near Rail Road
Owens, Mrs. Margaret L.	White Avenue near Rail Road
Parke, Miss Jane	Corner Third and Rebecca
Parke, Miss Anna Laura	Corner Third and Rebecca
Parke, Theodore	Corner Third and Rebecca
Parke, Edward	Corner Third and Rebecca
Parker, Mr. ———	Non-Resident
Patton, Alfred	Non-Resident
Patton, Mrs. Alfred	Non-Resident
Patton, Miss ———	Non-Resident
Patterson, Mrs. Sarah	East Holt Ave
Patterson, Miss Lulu	East Holt Ave
Patterson, John	East Holt Ave

Gough, Miss Mattie	North Ellen Street
Graham, William	Lexington, Ky
Graham, Mrs. William	Lexington, Ky
Gorman, Mrs. Emma	Second Street, near Paducae
Hanson, Hans	Cor. Eleanor and Crow Ave
Hanson, Mrs. Nannie	Cor. Eleanor and Crow Ave
Hathway, Wm. M.	One Block West of South Ellen
Hathway, Mrs. Alice	One Block West of South Ellen
Hawkins, Mrs. Catherine W.	Cor. Center and Ellen
Hobbs, Merritt J.	West Holt Ave
Holladay, Thomas D.	Cor. Ellen and Crow Ave
Holladay, Mrs. Julia A.	Cor. Ellen and Crow Ave
Holladay, Edgar C.	Cor. Ellen and Crow Ave
Holladay, Miss May	Cor. Ellen and Crow Ave
Holladay, Brunis	Cor. Ellen and Crow Ave
Holladay, Alvin C.	Cor. Ellen and Crow Ave
Hingsworth, James	Non-Resident
James, Hiram N.	Second St., bet. Myrtle and Lemon
James, Mrs. Lucy J.	Second St., bet. Myrtle and Lemon
James, Miss Bertha	Second St., bet. Myrtle and Lemon
James, Miss Myrtle	Second St., bet. Myrtle and Lemon
Jarvis, Henry W.	Goodrich House
Killam, Nathan P.	Cor. Holt and Rebecca
Killam, Mrs. Julia A.	Cor. Holt and Rebecca
Killam, Miss Lillian	Cor. Holt and Rebecca
Landon, Miss Carrie	South East Panama
Lawrence, Charles	North Panama
Lee, Mrs. Carrie	Alexander Ave
Lewis, Benjamin	Chino
Leconch, Mrs. Ella P.	One Block West of Illinois Street
Leconch, Miss Nellie	One Block West of Illinois Street
Lobingier, Mrs. Ephes F.	Cor. Cucamonga and Mountain Aves
Lobingier, Miss Ada	Cor. Cucamonga and Mountain Aves
Lobingier, Jacob F.	Cor. Cucamonga and Mountain Aves
Macy, William H.	Illinois St., Two blocks North of Holt Ave

Payne, Mrs. Emma C.	Second and Ellen	Yancey, Mrs. Emma C.	Illinois St., two blocks north of Holt
Phillips, Miss Mattie	.....	Yancey, Mrs. Mary E.	Illinois St., two blocks north of Holt
Ray, John R.	First and Palomares	Yancey, Jesse P.	Illinois St., two blocks north of Holt
Ray, Mrs. Louisa	.....	Yancey, George T.	Panama
Rambler, Lee B.	Cor. Libby and Cypress	Wall, David	.....
Rambler, Mrs. Nannie B.	Cor. Libby and Cypress	Ware, William	Kansas City
Reeves, Mrs. Joseph	Palomares St., one block east of Carey	Ware, Mrs. Cordelia	Kansas City
Rhorer, George	Cor. Kingsley Ave. and Washington St	Whipp, R. F.	Second, bet. Montoxia and Hamilton
Rhorer, Mrs. Mary E.	Cor. Kingsley Ave. and Washington St	Whipp, Mrs. Lucy J.	Second, bet. Montoxia and Hamilton
Rhorer, Lafayette	Cor. Crow Ave. and Artesia Boulevard	Whipp, Miss Ida	Second, bet. Montoxia and Hamilton
Rhorer, Mrs. Elizabeth	Cor. Crow Ave. and Artesia Boulevard	Whipp, Miss Flora B.	Second, bet. Montoxia and Hamilton
Rhorer, Miss Abell	Cor. Crow Ave. and Artesia Boulevard	Whipp, Mrs. Lizzie	Second, bet. Montoxia and Hamilton
Rhorer, Miss Mary S.	Cor. Crow Ave. and Artesia Boulevard	Whipp, Mrs. Carrie	Second, bet. Montoxia and Hamilton
Robbins, Mrs. Edith A.	La Verne	Whipp, Miss Bertha G.	Second, bet. Montoxia and Hamilton
Rowe, Edward D.	Pasadena St., bet. Carey and Gibbs	Whipp, Ernest	Second, bet. Montoxia and Hamilton
Rowe, Mrs. Mary Ellen	Pasadena St., bet. Carey and Gibbs	Wilson, Madison D.	Cor. Holt Ave
Schaefer, George	Twelfth St., bet. Rebecca and White	Wilson, Mrs. Carrie C.	Cor. Holt Ave
Schaefer, Mrs. Mary	Twelfth St., bet. Rebecca and White	Wilson, Mrs. Oliver	Cor. Holt Ave
Schaefer, Mrs. Lizzie	Twelfth St., bet. Rebecca and White	Wright, E. A.	Panama
Schaefer, Willie J.	Twelfth St., bet. Rebecca and White	Wright, Mrs. Bell	Panama
Short, Miss Nannie	Cor. Third and Carey	Young, William S.	Landsburg
Simmons, Mrs. S. S.	Twine Ave	Young, Mrs. Constance B.	Landsburg
Simmons, Miss Grace	Twine Ave	Young, Mrs. Ella	Landsburg
Smith, John R.	Twine Ave	Young, Mrs. Jane P.	Landsburg
Street, Reine	Panama	Youngman, Jacob C.	Landsburg
Speed, Miss Charles	La Verne	Young, Mrs. Olive	Kellar House
Southworth, Dr. Albert	Second, bet. Ellen and Patefle	.....	Cor. Ellen and Libby Sts
Southworth, Mrs. Alice	Second, bet. Ellen and Patefle	.....	.....
Thompson, Mrs. M. M.	.....	.....	.....
Thompson, Mrs. Alice	North Alexander Ave	.....	.....
Trague, Mrs. Annie	Landsburg	.....	.....
Trague, Mrs. Lucy	East Holt Ave	.....	.....
Tibbs, Prof. Wm. T.	Landsburg	.....	.....
Tibbs, Mrs. Lucy	Landsburg	.....	.....
Yancey, Geo. W.	Illinois St., two blocks north of Holt	.....	.....

*Deceased.

Payne, Mrs. Emma C.	Second and Ellen	Yancey, Mrs. Emma C.	Illinois St., two blocks north of Holt
Phillips, Miss Mattie	.....	Yancey, Mrs. Mary E.	Illinois St., two blocks north of Holt
Ray, John R.	First and Palomares	Yancey, Jesse P.	Illinois St., two blocks north of Holt
Ray, Mrs. Louisa	.....	Yancey, George T.	Panama
Rambler, Lee B.	Cor. Libby and Cypress	Wall, David	.....
Rambler, Mrs. Nannie B.	Cor. Libby and Cypress	Ware, William	Kansas City
Reeves, Mrs. Joseph	Palomares St., one block east of Carey	Ware, Mrs. Cordelia	Kansas City
Rhorer, George	Cor. Kingsley Ave. and Washington St	Whipp, R. F.	Second, bet. Montoxia and Hamilton
Rhorer, Mrs. Mary E.	Cor. Kingsley Ave. and Washington St	Whipp, Mrs. Lucy J.	Second, bet. Montoxia and Hamilton
Rhorer, Lafayette	Cor. Crow Ave. and Artesia Boulevard	Whipp, Miss Ida	Second, bet. Montoxia and Hamilton
Rhorer, Mrs. Elizabeth	Cor. Crow Ave. and Artesia Boulevard	Whipp, Miss Flora B.	Second, bet. Montoxia and Hamilton
Rhorer, Miss Abell	Cor. Crow Ave. and Artesia Boulevard	Whipp, Mrs. Lizzie	Second, bet. Montoxia and Hamilton
Rhorer, Miss Mary S.	Cor. Crow Ave. and Artesia Boulevard	Whipp, Mrs. Carrie	Second, bet. Montoxia and Hamilton
Robbins, Mrs. Edith A.	La Verne	Whipp, Miss Bertha G.	Second, bet. Montoxia and Hamilton
Rowe, Edward D.	Pasadena St., bet. Carey and Gibbs	Whipp, Ernest	Second, bet. Montoxia and Hamilton
Rowe, Mrs. Mary Ellen	Pasadena St., bet. Carey and Gibbs	Wilson, Madison D.	Cor. Holt Ave
Schaefer, George	Twelfth St., bet. Rebecca and White	Wilson, Mrs. Carrie C.	Cor. Holt Ave
Schaefer, Mrs. Mary	Twelfth St., bet. Rebecca and White	Wilson, Mrs. Oliver	Cor. Holt Ave
Schaefer, Mrs. Lizzie	Twelfth St., bet. Rebecca and White	Wright, E. A.	Panama
Schaefer, Willie J.	Twelfth St., bet. Rebecca and White	Wright, Mrs. Bell	Panama
Short, Miss Nannie	Cor. Third and Carey	Young, William S.	Landsburg
Simmons, Mrs. S. S.	Twine Ave	Young, Mrs. Constance B.	Landsburg
Simmons, Miss Grace	Twine Ave	Young, Mrs. Ella	Landsburg
Smith, John R.	Twine Ave	Young, Mrs. Jane P.	Landsburg
Street, Reine	Panama	Youngman, Jacob C.	Landsburg
Speed, Miss Charles	La Verne	Young, Mrs. Olive	Kellar House
Southworth, Dr. Albert	Second, bet. Ellen and Patefle	.....	Cor. Ellen and Libby Sts
Southworth, Mrs. Alice	Second, bet. Ellen and Patefle	.....	.....
Thompson, Mrs. M. M.	.....	.....	.....
Thompson, Mrs. Alice	North Alexander Ave	.....	.....
Trague, Mrs. Annie	Landsburg	.....	.....
Trague, Mrs. Lucy	East Holt Ave	.....	.....
Tibbs, Prof. Wm. T.	Landsburg	.....	.....
Tibbs, Mrs. Lucy	Landsburg	.....	.....
Yancey, Geo. W.	Illinois St., two blocks north of Holt	.....	.....

*Deceased.

APPENDIX C

STATISTICS

Sources for the figures given below include the Directory of the Church of Christ, Pomona (1891-92), History of the First Christian Church of Pomona (1943), minutes of the Official Board (1896-99, 1935), annual reports given in the Christian-Evangelist and Christian Standard (1908-14, 1918) and the Year Books of the Disciples of Christ (1912-84).

Terms. Through 1927, membership refers to all persons who officially belonged to the church, whether active or inactive, resident or non-resident. Beginning in 1928, members who did not live within Pomona or one of the neighboring communities were listed as "non-resident members" and are not included in the figures below. In 1961 the classification was changed to "active" and "inactive" (later "participating" and "non-participating"). Only figures used for the active members are given below. Additions refer to transfers and baptisms. Figures given under church school are the number enrolled. Local budget refers to all local expenses, including capital funds. Figures from the Year Books up to 1976 are for the fiscal year. Outreach means all monies given to missionary and benevolent causes outside of the congregation, including gifts to special offerings (Week of Compassion, Reconciliation, etc.), regional and general capital campaigns, institutions of higher education, ecumenical councils, etc.

While these figures aid the interpretation of the history of the congregation, they must be viewed with caution. For instance, a decline in membership recorded in the Year Book may be a result of more accurate reporting or a change in the definition of active member rather than a

change in the definition of active member rather than a change in the number of members. Also, such factors as inflation, recession (or depression) and building campaigns must be kept in mind when comparing financial figures.

Year	Membership	Additions	Church School	Local Budget	Total Outreach
1883	17	-	-	-	-
1884	-	-	-	-	-
1885	-	-	-	-	-
1886	37	-	-	-	-
1887	-	-	-	-	50
1888	-	-	-	-	-
1889	-	-	-	-	-
1890	-	-	-	-	-
1891	198	-	154	e2,200	-
1892	-	-	-	8,000+	-
1893	-	-	-	-	-
1894	-	-	-	-	90
1895	-	-	-	-	-
1896	282	-	-	-	-
1897	342	99	-	-	-
1898	340	58	-	-	-

e=estimated

Year	Membership	Additions	Church School	Local Budget	Total Outreach
1899	362	43	180	2,385	426
1900	-	-	e170	-	-
1901	-	-	e170	-	-
1902	-	-	-	-	529
1903	-	-	250	-	529
1904	-	-	-	-	-
1905	348	-	275	6,368	651
1906	-	-	-	-	-
1907	450	-	-	-	-
1908	559	188	634	3,956	3,081
1909	545	e73	450	17,155	2,534
1910	557	e72	650	42,080	2,267
1911	660	100	-	-	2,715
1912	550	73	600	9,068	3,307
1913	898	150	880	-	2,975
1914	660	95	900	5,426	3,032
1915	792	-	1035	8,923	2,601
1916	850	144	1100	9,025	3,057
1917	830	-	963	12,212	3,358
1918	820	-	923	15,128	6,261
1919	820	-	746	11,834	3,578
1920	769	-	758	12,702	6,412
1921	1009	337	795	35,479	7,262
1922	987	62	1100	14,109	6,309

Year	Membership	Additions	Church School	Local Budget	Total Outreach
1923	987	77	1091	7,790	6,242
1924	900	82	1002	10,309	5,799
1925	800	47	850	23,318	5,368
1926	790	118	774	26,500	12,254
1927	558	59	350	2,942	2,589
1928	810	63	650	12,956	3,109
1929	730	68	650	13,016	3,663
1930	867	38	740	12,627	3,442
1931	e867	-	-	-	3,727
1932	890	567	9,000	4,164	
1933	e890	-	e567	-	2,296
1934	761	27	718	5,285	2,453
1935	768	16	508	6,875	2,821
1936	695	15	397	5,195	1,960
1937	722	21	390	7,193	3,780
1938	786	80	408	8,749	2,361
1939	851	95	659	9,754	3,885
1940	859	80	650	11,553	3,482
1941	889	52	685	13,361	3,917
1942	812	64	620	17,380	3,987
1943	755	62	620	15,655	5,466
1944	853	94	435	22,488	11,390
1945	884	102	419	23,370	11,383
1946	1157	88	470	37,180	14,099

Year	Membership	Additions	Church School	Local Budget	Total Outreach
1947	939	74	500	23,346	12,480
1948	953	85	598	26,302	17,533
1949	1004	98	629	37,568	14,572
1950	934	58	452	34,348	18,535
1951	880	24	593	60,973	10,296
1952	895	77	438	54,089	10,999
1953	983	146	684	61,543	13,651
1954	981	68	558	182,116	11,447
1955	1007	84	610	65,240	10,694
1956	1001	96	610	40,381	11,619
1957	1009	77	485	52,054	14,738
1958	1069	151	500	67,341	16,040
1959	1087	90	665	52,890	17,350
1960	1074	77	650	58,500	17,529
1961	835	99	550	52,664	17,761
1962	876	86	681	73,910	14,098
1963	871	109	608	67,306	16,552
1964	880	66	573	63,191	17,261
1965	781	43	566	71,711	16,697
1966	809	40	480	64,302	17,454
1967	806	45	450	64,286	20,744
1968	757	114	411	63,365	20,655
1969	768	31	442	94,322	15,291
1970	750	22	435	87,000	10,601
1971	541	26	390	86,062	10,623

Year	Membership	Additions	Church School	Local Budget	Total Outreach	207
1972	455	38	400	78,595	12,911	
1973	420	15	314	79,426	17,795	
1974	462	28	275	91,179	21,230	
1975	442	30	200	100,913	20,957	
1976	434	28	150	104,546	21,690	
1976*	405	21	150	114,620	31,451	
1977	395	23	150	126,723	33,268	
1978	401	21	130	118,695	38,962	
1979	375	28	170	146,867	30,348	
1980	391	25	163	139,066	34,726	
1981	381	20	-	164,458	27,877	
1982	390	21	135	181,233	21,591	
1983	378	16	120	155,765	12,633	

*Two reports were given in 1976, one for the fiscal year (1975-76) and one for the calendar year. The calendar year was used by the Year Book thereafter, though the congregation did not make the switch until 1983.

BIBLIOGRAPHY

L HISTORY OF POMONA

A. Books

Brackett, Frank P. History of Pomona Valley, California. Los Angeles: Historic Record Co., 1920.

This is an 818 page monumental work. The first two hundred pages deal with the history of Pomona, half of which concerns the history prior to 1882. The author discusses the industries, social, intellectual and spiritual life, municipal life and the other surrounding communities. The remaining six hundred pages consist solely of biographical sketches, nearly five hundred in all, including C. R. Hudson, George Waters and 22 other members of First Christian Church.

Driscoll, Roy L. (ed.) Pomona Valley Community Book. Pomona: Arthur H. Cawston, 1950.

The foreword states, "this volume is a community book rather than purely an historical narrative. As such, its purpose is to set forth those activities, endeavors and institutions which will present a cross section of the accomplishments, activities and ideals of the material, home, cultural and spiritual life of what we of the Pomona Valley are proud to consider a splendid American community." This work is primarily a rehash of Brackett's book, complete with an historical section and a biographical section, containing approximately 250 sketches.

Echeverri, Mark. "Pomona, California: The Early Years, 1875 - 1920." San Antonio Historian. 17:4 (Fall 1981) 18:1 (Winter 1982) PhD dissertation, Claremont Graduate School, 1980.

A narrative and analytical history of the city of Pomona from 1875 to 1920, divided into five parts. Part I deals with the Pomona Valley before 1875. Part II handles the social history, Part III economics, and Part IV politics. Part V demonstrates Pomona's connection with the rest of the world. This study shows that Pomona was an unusual city, being half rural and half urban and therefore lacking the problems of other contemporary cities. The author regards Pomona of this era to nearly embody the Jeffersonian utopian image of America. He challenges the historical validity of Brackett's work and therefore the Pomona Valley Community Book and the Pomona Centennial History which are based on Brackett. Brackett was too closely attached to his subject to be objective and failed to utilize numerous written records.

An Illustrated History of Los Angeles County, California. Chicago: Lewis Publishing Co., 1889.

The chapter on Pomona provides a topographical and historical description of the area. A description of the water resources, railroads, businesses, churches and societies are given.

Nash, Gerald D. The American West in the Twentieth Century: A Short History of an Urban Oasis. Albuquerque: University of New Mexico Press, 1977.

Nash gives a good description of the recent development of the West and provides a broader basis on which to understand events in Pomona, such as the influx and subsequent harassment of Filipino workers in the late twenties and early thirties.

Pomona Centennial Bicentennial Committee. Pomona Centennial History. Pomona: 1976.

This historical account written for the bicentennial is a complete history of Pomona which begins with the Spanish-Mexican-Indian backgrounds of the city. Topics covered include the development of the black community, the government, agriculture, business, industry, utilities, the press, county fair, schools, churches, organizations, plus accounts of many significant stories in the history of the city. An appendix lists the year-by-year highlights from 1833 to 1976.

Wilson, Duke. "Keep Your Back to a Wall: A Political History of Pomona, California." PhD dissertation, Claremont Graduate School, 1978.

A series of vignettes based on the author's experience with the sub-culture in Pomona. The footnotes provide detailed historical information which account for certain social conditions of Pomona.

Wind, Amy E. "The Migration of Blacks to Pomona." Senior thesis, Scripps College, 1977.

Between 1960 and 1970 the black population in Pomona increased from 873 to 10,648, more than a one thousand percent increase and accounting for fifty percent of Pomona's population growth. The majority of this influx of black families occurred in the later half of the decade and two-thirds of those came from within the Los Angeles-Long Beach area. This thesis examines three primary reasons for this growth: 1) local job opportunities, 2) local housing opportunities, and 3) the notion that blacks came to escape an atmosphere of violence and racial discrimination. The latter is presented in conjunction with the 1965 Los Angeles riot.

B. Magazines, brochures, manuscripts

Firey, Col. Frank P. "City of Pomona in the Making." Honnold Library. 1935.

Data compiled and used by Col. Firey for his remarks at a joint meetings of the Pomona Valley Pioneers' Society and Pomona Valley Historical Society, September 7, 1935. Records first election of Pomona Board of Trustees on January 10, 1868, and the decisions of

the first meeting and those held in 1888. Col. Firey was elected to the Board on April 8, 1907 and was elected President on February 20, 1908 for a four year term.

Kennedy, Mrs. M. C. "Brief History of Pomona Churches." Honnold Library. 1935.

Read by Mrs. Kennedy at the same meeting (above). Recounts the establishment of twelve Pomona churches.

"Pomona, A City of Churches and Good Government." PE Magazine 2:2 (1907) 106-9.

A glowing report on the city of Pomona. Three thousand of eight thousand citizens are reported as church members. Total property is assessed at \$5,000,000 and bank deposits amount to \$2,000,000. The fruit crop produces \$2,500,000 annually.

Robinson, W. W. "Pomona, A Calendar of Events in the Making of the City." Los Angeles: Title Guarantee and Trust Co., 1936.

This booklet gives a year-by-year historical sketch of Pomona, beginning with the Spanish occupation of California in 1769.

Todd, John R. "The Story of Our Pomona." Pomona: Todd Memorial Chapel, n.d.

A brief history the the early development of Pomona is provided. Especially helpful is the listing of the highlights in Pomona's history from 1837 to 1888.

Thomann, James K. (ed.) "The Centennial History of the United Methodist Church in Pomona, California." Pomona: United Methodist Church, 1976.

This history begins with the first religious service held in Pomona, a mass offered by Padre Zalvideo of the San Gabriel Mission on March 19, 1837. The first Protestant service was held in 1876 by a Methodist minister and in 1877 the First Methodist Episcopal Church of Pomona was organized, the first of four United Methodist Churches in Pomona.

Waser, Raymond A. "A Historical Sketch of the Pilgrim Congregational Church, Pomona, California, 1887-1962." Pomona: Pilgrim Congregational Church, n.d.

The Rev. Charles Burt Sumner, sent by the Congregational Home Missionary Society, founded this church in April, 1887 and then founded the Pomona College in September of the same year. One year later he began his life-long service to the college. Membership of the congregation reached 1,091 during the depression and by 1962 was 2,164.

II. HISTORY OF THE DISCIPLES OF CHRIST AND POMONA FIRST CHRISTIAN CHURCH

A. Disciples of Christ

Beazley, George G., Jr. (ed.) The Christian Church (Disciples of Christ): An Interpretative Examination. St. Louis: Bethany Press, 1973.

Beazley's very influential work sets the history of the Disciples of Christ in light of its contemporary context. The chapters, written by various prominent Disciples, deal with topics such as Disciple theology, worship, structure, the local congregation, higher education, overseas work, the ecumenical movement, literature of the church, statistical profile and a look at the Disciples' future.

DeGroot, Alfred T., and Winfred E. Garrison. The Disciples of Christ: A History. St. Louis: Christian Board of Publication, 1948.

Garrison and DeGroot's great work served as the authoritative history for Disciples until McAllister and Tucker. While there is no mention of Pomona, a number of persons who were at one time or another connected with Pomona, including some of the traveling evangelists, are mentioned. The authors provide many insights into the organizations and people that contribute to the history of Pomona.

Garrison, W. E. An American Religious Movement. St. Louis: Bethany Press, 1945.

McAllister, Lester G., and William E. Tucker. Journey in Faith: A History of the Christian Church (Disciples of Christ). St. Louis: Bethany Press, 1975.

This book replaces Garrison and DeGroot's history as the prominent authoritative work of the Disciples. It attempts to evaluate where the Disciples of Christ stand in the North American context at the present time. The authors provide very helpful information for understanding the local history of any congregation. A number of persons associated with the Pomona congregation are mentioned as well.

Osborn, Ronald E. "Crisis and Reformation." in his The Reformation of Tradition. St. Louis: Bethany Press, 1963.

Provides a good summary of the reformation movement.

_____. "Mission on the Pacific Slope: A Challenge to Disciples of Christ." IMPACT (Ronald E. Osborn and Donald D. Reisinger, eds. Disciples Seminary Foundation at the School of Theology at Claremont) No. 1 (1978)

This article gives an outstanding summary of the situation of Disciples in the West and includes an outlook for the future.

B. First Christian Church

1. Books

Atwater, Anna R. and others. Historical Sketch of the Christian Woman's Board of Missions Indianapolis: Christian Woman's Board of Missions, 1911.

Describes the early efforts of C.W.B.M., including the work of Merritt Hoblet of Pomona.

Baughman, Pearl K., and Donald F. West. History of the First Christian Church of Pomona, California, 1883-1943. Pomona: First Christian Church, 1943.

This small book was written for the Sixtieth Anniversary of the congregation. Divided into sections corresponding to the ministers, the authors pay considerable attention to the people who make up the church. Several helpful documents are included in the appendix.

Bryant, Dan. In Mission and Service: Disciples of Christ in Pomona, 1883-1983. Pomona: Hundreth Anniversary Committee of First Christian Church, 1983.

In addition to an abridged version of the author's D.Min. project, this book contains a foreword by Ronald Osborn, a preface by Morgan Sly, greetings from former ministers, church leaders and government officials, statements from younger church members on what the church means to them, a number of photographs, the names of the 1983 church officers, the story of the Disciples chalice symbol and the roll Ronald Osborn played in its design, "A Song of Seeds" by Rod and Mary Anne Parrott and an index of names and topics.

Cole, Clifford A. The Christian Churches (Disciples of Christ) of Southern California: A History. St. Louis: Christian Board of Publication, 1959.

The author was both a local pastor (for 22 years) and regional executive (18 years) in southern California. This book is intended to be a "permanent, authoritative history." The various chapters deal with the development of religion in the state, the state conventions, Disciples colleges, the formation of the state society, state secretaries, religion education, women's work, work among minorities, building churches, prominent personalities, missionaries from the region and a church-by-church historical review.

Cramer, Esther R. The Alpha Beta Story, An Illustrated History of a Leading Western Food Retailer. La Habra, CA: Alpha Beta ACME Markets, 1973.

Alpha Beta was founded by the three Gerrard brothers, two of whom were at one time members of the Pomona congregation. Their father was a Disciple lay preacher. This book tells the story of the Gerrard family and their grocery business.

Dye, Polly C., and Margaret Heppe. In His Glad Service: The Story of Royal J. and Eva Dye. Eugene, OR: Northwest Christian College, 1975.

In the course of recounting the life and ministries of the Dyes, the founding of the first School of Missions in Pomona is described.

Ely, Lois Anna. Disciples of Christ in China. Indianapolis: United Christian Missionary Society, 1948.

This little book tells the history of the Disciples work in China with the same aim as Charles Paul's book of 1919 (see below), namely to recruit 75 more missionaries by 1958. The work of Nina DuPee is included.

Garrison, J. H. Memories and Experiences: A Brief Story of a Long Life. St. Louis: Christian Board of Publication, 1926.

There is no mention of the Pomona congregation directly in Garrison autobiography. The granddaughter of the Garrisons, Mrs. E. Paul Young, whom they raised, attended Pomona College. Following her graduation and marriage, the Garrisons moved to Los Angeles.

Hudson, Charles Rollin. "Administrative Summary," The Disciples in Southern California or Fifty Years of Christian Church Development. Historical Committee of the Convention of the Southern California Christian Churches, ca 1938.

This book was written for the Golden Jubilee of the Southern California Convention. The article by Hudson describes the work of Eva Dye as "life recruit secretary" for the region.

_____. "Forty Years a Minister of the Gospel."
Los Angeles: 1930.

This is an autobiographical brochure that outlines Hudson's life from birth. Two pages are devoted to Pomona. Hudson served five churches plus a term as Secretary of the State Missionary Society.

Hutslar, Charles F. Treasured Gems of My Ministry. Pomona: n.d.

A collection of poems and letters, the majority by Hutslar, make up most of this book published by Hutslar while at Pomona. Topics covered include various persons and events in the Pomona church plus a wide range of secular topics such as

the Rose Parade, community service clubs, the nation and more. There are also letters addressed to him and poems from other persons in the Pomona congregation.

Victory Over Sickness, Physical and Mental
(Pasadena: Hutslar, n.d.)

This little book, written several years after Hutslars departure from Pomona, tells of recovery from the heart ailment that forced to resign from Pomona.

Maus, Cynthia Pearl. Time to Remember: The Memoirs of Cynthia Pearl Maus. New York: Exposition Press, 1964.

Arranged by decades, there is no mention by Maus of the time she spent in Pomona. At one point she states that she was employed by UCMS for twelve years, ending in 1931. (The Pomona archives show that she was a member of the staff in Pomona in 1921.)

McLean, Archibald. The History of the Foreign Christian Missionary Society. New York: Fleming H. Revell, 1919.

The beginning and work of FCMS are described in some detail from 1875 to 1919. Sections on each country are provided. The section on Africa mentions the work of Edith Apperson who was stationed at Moneika. Little is said about her directly, though the work of the station is described in some detail.

Paul, Charles T. The Call of China. Indianapolis: College of Missions, 1919.

This joint work of FCMS and CWBM was published to promote the work in China in order to recruit more missionaries for that country. The work of the various stations is described in detail. A picture of Nina DuPee is shown in the Nantungchow section and an appeal made for another nurse to join her.

Pieratt, Betty. "A History of the First Christian Church, Mt. Sterling, Kentucky." Bosworth Memorial Library, Lexington, 1951.

This history provides some information on Pomona's first minister, W. T. Tibbs, who was the pastor in Mt. Sterling prior to his move to Pomona.

Smith, Herbert. Fifty Years in Congo: Disciples of Christ at the Equator. Indianapolis: United Christian Missionary Society, 1949.

Smith, a missionary in the Congo (Zaire) from 1909 to 1946, tells the Disciple history of work in that region by decades, beginning in 1899. Each chapter includes pictures and a short description of the missionaries that began their work in that decade. Edith Apperson is pictured in the second decade and George Mosher and Tessie Williams are pictured in the third.

Tucker, William E. J. H. Garrison and the Disciples of Christ. St. Louis: Bethany Press, 1964.

Again there is no direct mention of the Pomona church. Garrison moved to Claremont to be near his son who founded the Claremont School for Boys. He lived in Claremont for five years, January, 1915 to July, 1920. He left after Winfred went to the Disciples Divinity House in Chicago, moving to Los Angeles.

Wilson, Mahlon H. Directory of the Church of Christ, Pomona, California, 1891-92. Pomona: Church of Christ, n.d.

This seventy-page directory gives a history of the Campbell restoration movement, a list of eleven distinctive features of its congregations, a history of the Pomona congregation, an explanation of the church's system of finances, a descriptive list of organizations and groups, comments on "some practical Christian duties," prayer meetings, the Lord's Supper, baptism, work with the youth, children, women and men, the "distributive care of the church," a membership role, instructions to the janitor and eight pages of advertisements.

Year Books of the Disciples of Christ (various titles).

Cincinnati: American Christian Missionary Society, 1911-20.

St. Louis: United Christian Missionary Society, 1921-27.

Indianapolis: United Christian Missionary Society, 1928-35

Year Book Publishing Committee, 1936-46.

International Convention of Disciples of Christ, 1947-54.

International Convention of Christian Churches, 1955-67.

General Office of the Christian Church (Disciples of Christ), 1968-83.

The Year Books give, among other things, annual reports of various agencies, societies and boards, plus a listing of all ministers in the Christian Church(es). Beginning in 1912 there is a church by church listing of offerings to various causes. The 1913 issue adds church membership and Bible school enrollment. Beginning in 1918 average per capita figures for giving is provided and in 1922 a column for the number of additions was added. In 1927 a distinction was made between resident and non-resident members which was changed to participating and non-participating in 1964. Beginning in 1960 the percentage of the offering going to outreach causes was listed. A change was made from fiscal to calendar year in 1978. The percentage and per capita columns were dropped in 1980. In most cases, the figures given are for the previous year (i.e., the 1984 Year Book gives the figures for 1983).

2. Magazines and Newspapers

a. The Christian-Evangelist, The Christian, The Disciple

Wilson, Mahlon H. "California Letter." (March 26, 1891) 198.

A letter from Wilson describes a "protracted meeting" through which 32 additions were acquired. The congregation is currently meeting in the opera house since the church is not large enough. Plans are being made to enlarge the church to seat 600.

Goodwin, J. W. "Southern California." (May 17, 1894) 316.

The new church building has been built and paid for--\$8,000. They are supporting the church in Chino which the minister, F. M. Dowling, helped build. There are hundreds of people on the coast who were members of Churches of Christ in the East, but have left religion behind "or have gone in with some sectarian church."

Small, James. "Pomona Notes." (December 9, 1897) 783.

The author urges others to place Disciple papers in every YMCA and reading room in towns and cities. He quotes seven rules for deepening and broadening spiritual life from Arthur T. Pierson.

Clubb, M. D. "Pomona Meeting." (December 17, 1908) 1620.

A report on the "greatest meeting ever held in Pomona." Herbert Yeuell conducted the meeting. A tent for 1,000 people had to be secured to accommodate the large crowds. Success was attributed to the door-to-door work of the members. One hundred and eighty responded to the invitation, of which 140 joined the Pomona church.

"The Work of the Year." (February 25, 1909) 249.

The membership stands at 559, a net gain of 188. \$7,037 was raised for all purposes, \$29,000 pledged for new building. Mr. and Mrs. Waters are supporting two missionaries. Bible school enrollment is 634.

"The Work of the Year." (February 24, 1910) 277.

Giving has not decreased despite the burden of the new building. An increase of 46 members is reported to bring membership to 545 (14 less than reported the previous year!). Four hundred and fifty enrolled in Sunday School. Financial figures for the year also given.

"Dedication at Pomona, Cal." (June 9 & 16, 1910) 842, 873
(illus.)

Account of the dedication of the new building on June 5. C. C. Chapman preached, \$36,000 pledged, more than enough to cover debt. Building seats 1,500, combined auditoriums, thirty rooms for Sunday school. Short history of the church given.

"Some Good Meetings." (April 20, 1911) 553.

A report of R. H. Crossfield's evangelistic meetings in Pomona. One hundred and five came forward, one hundred joined the church. Large turnout due to work of the members. Second largest Bible school on the West coast.

Hudson, C. R. "A Wave of Evangelism." (February 22, 1912)
274.

A report on a week of evangelistic meetings, 22 additions.

Hudson, C. R. "The Great Pomona Church." (April 17, 1913)
546.

A report on the week's activities. There were 693 in Sunday School. Edith Apperson was given a farewell on Wednesday, five hundred present. She will be the second Living Link of the church.

Hudson, C. R. "Abberley at Pomona." (May 29, 1913) 743.

Abberley conducted four weeks of special meetings in Pomona, ninety responded to the invitation, ninety percent of which came from the Bible classes and Sunday school.

Abberley, R. W. "Abberley at San Bernardino, Cal." (June 5, 1913) 773.

Abberley praises the Pomona church and Hudson.

"1913 Achievements of 'Churches Alive.'" (February 5, 1914)
183.

Membership is 658, 150 additions. \$14,935 raised, \$5,632 for missions and benevolences. Six Living Link missionaries are supported by the church. W. E. Garrison called for part-time work to aid the educational work. Twenty-five finished the first year of the Seminary Bible course. Every member canvass used, pledges raised from 176 to 425.

Thompson, Leonard G. "An Efficient Church at Work: Story of the Activities of the Great Pomona Church." (October 29, 1914) 1400 (illus.)

F. B. Ward called as full-time superintendent of religious education. Membership is 650, 850 enrolled in Bible school, 550 average attendance. A description of the weekly activities is given, Living Links listed.

"A Well-Organized Church." (February 11, 1915) 182.

A report of an evangelistic campaign against the "forces of evil" conducted by the local members. Dr. Garrison is editor emeritus and gives a series of Sunday morning talks on communion. A "moving picture machine" is used for the children's hour on Saturday afternoon, one thousand attend.

Buckner, S. G. "The Practical and the Theoretical in Religion." (November 1, 1917) 1193.

Written before coming to Pomona, this article clearly reveals Buckner to be on the side of the cooperatives in the independent-cooperative dispute.

"One of California's Efficient and Popular Women." (October 10, 1918) 1065.

This article reports the call of Annie Paul Cason to William Woods College.

Hudson, C. R. "Evangelistic Congress." (March 10, 1921) 285.

Hudson, now state superintendent, led an evangelistic conference at Pomona, beginning February 15. Charles Scoville was the main speaker. Nearly all southern California pastors present.

Liverett, A. Reid. "The Foundation is Bearing Fruit." (March 31, 1927) 479.

"Orders of Worship" from "The Church Life Foundation" have been used for one year and have done much to increase congregational participation in worship.

Stipp, Frank V. "Foreign Missions at Home." (May 22, 1930) 703.

This article describes the mission efforts of the congregation among the Filipino fruit pickers. Fifteen were converted and accepted into membership.

"Pomona Church Entertains Missionaries." (March 23, 1933) 387.

An account of "Missionary Guest Sunday" on March 12, including a list of the 35 missionaries present.

"News of Folks and Churches." (June 1, 1933) 714.

For the third consecutive year the congregation worshipped at another church without giving previous notice except to the head usher. Also, C. C. Perrin, president of the men's class, was elected mayor of Pomona.

"Pomona, Calif., Plans Fiftieth Anniversary." (November 16, 1933) 1480.

Report of the plans for the celebration on November 19. Hutslar states that the church "is unique in some respects which give it a creditable place" in the life of the Disciples.

"Pomona (Calif.) Church Celebrates Anniversary." (November 30, 1933) 1545.

Account of the Fiftieth Anniversary celebration.

"News of Folks and Churches." (November 1, 1934) 1428.

Report of a monthly meeting of the Women's Missionary Society.

"General News Items." (November 12, 1936) 1486.

Homecoming Day celebrated and Fiftieth Anniversary of the first church building.

"Samuel G. Buckner, Former Pastor, Dies." (May 9, 1940) 512.
Obituary.

"Women's Council is Created at Pomona." (November 28, 1940) 1264.

Report on a new women's council and a recent meeting of the young women's guild.

"Hold Anniversary Missions School." (February 13, 1941) 219
(illus.)

The Twenty-Fifth Anniversary of the School of Missions was celebrated on the first five Sundays in 1941. A summary of its history is given, as well as a few brief new items.

"Alexander William Gerrard." (December 27, 1944) 1259.
Obituary.

"Library Given File of Christendom." (July 16, 1947) 704 (illus.)

The Pomona library was presented a complete file of Christendom, the official organ of the world ecumenical movement, and a ten year subscription, on Pentecost, May 25, to promote Christian unity.

Kentucky Pastor to Pomona, California." (May 19, 1948) 503
(illus.)

Report on new minister, W. John Parker.

"Verna Deane Schmid Accepts New Position." (October 12, 1949) 1019.

Report on the new director of education.

"Pomona, Calif., Church Reports Achievements." (August 23, 1950) 832.

Report on building financial campaign, also "Lab Training School" chaired by Schmid.

"W. J. Parker Called to Congregational Church." (May 2, 1951) 437.

Parker closed three-year pastorate on January 12. He led the church in the new building campaign, construction now underway.

"John Messer Becomes Pomona, Calif., Pastor." (September 13, 1951) 923.

Report on new minister.

"New Unit is Dedicated at Pomona, Calif." (January 2, 1952) 12.

Account of the dedication service of the first unity.

"Two Important Dinner Meetings Held at Pomona, Calif., Church." (February 20, 1952) 189.

Report on CMF and Family Night dinner.

"Mothers, Fathers are Honored at First Church, Pomona, Calif." (June 18, 1952) 616.

Report on mother-daughter and father-son banquets. Partin filled pulpit for Messer who attended the International Convention in Chicago.

"Pomona Calif., Church receives 81 New Members Palm Sunday." (April 15, 1953) 368.

One hundred and fifty additions expected by Easter, result of "comprehensive evangelism" of several months, led by Shelly Anglemeyer from Medford First Christian. Messer to preach each evening of Holy Week.

Pomona, Calif., Church Concludes Comprehensive Evangelistic Effort." (April 29, 1953) 416.

Report on Anglemeyer's campaign, 108 additions by baptism and 62 by transfer. Construction on sanctuary to start in April, second of four planned units. Outdoor recreation area completed, Partin returned to Chicago.

"Church Dedication at Pomona, Calif." (December 28, 1955) 1270 (illus.)

Description of the new and old units given plus an account of the dedication service.

"Farewell reception." (January 16, 1957) 94.

Messer concludes five-year ministry, significant achievements listed.

"To Pomona, Calif." (March 6, 1957) 317 (illus.)

Report on Lee Pryor, new minister beginning April 1.

"Youth Verve Helps Church Wreck Dividing Wall." The Christian (March 9, 1969) 308.

Describes a worship service on Reconciliation Sunday led by the youth in which \$7,000 was raised for the Reconciliation program.

"Retired Missionary Slain." The Disciple (January 18, 1976) 22.
Report of the murder of Tessie Williams.

b. The Christian Standard

Farley, D. S. "Pomona, Calif." (May 27, 1893) 419.

An account of the new building and its dedication is given. Brother Wright, from Central Church in Los Angeles, led a "protracted effort," but rain limited attendance. An article on a new church in Chino, assisted by Dowling, can also be found on same page.

Clubb, M. D. "Pomona (Calif.) Meeting." (December 19, 1908) 2205.

Same article as in the December 17, 1908 issue of the Christian-Evangelist.

Waggener, R. H. "From Far-Away Pomona, Calif." (March 20, 1909) 545.

Clubb has had remarkable results in two years, Pomona is the leading church in "liberality and missionary enterprise ... in the entire brotherhood." Living Links of the congregation and accomplishments of the past year are given. The finest lot in Pomona was purchased for a new building and construction to begin at once. No benevolent or missionary causes are to be cut, despite the extra burden.

Waggener, R. H. "Dedication at Pomona, Calif." (June 18, 1910) 1066.

A complete description of the new building and the dedication service is given. The author calls the church "one of the happiest, most harmonious and best organized churches in the brotherhood" and attributes growth to peace and harmony in the congregation.

"Annual Reports." (January 21, 1911) 104.

Membership and offering figures for 1910.

Clubb, M. D. "Pomona (Calif.) Meeting." (April 22, 1911) 670.

Descriptive report of evangelistic meetings led by R. H. Crossfield. The evangelist preached the full Gospel, demonstrating "that we are really sincere in our

ample loyalty to the word of God, and at the same time in our love for our brethern [sic] of other communions."

"Church of Christ at Brawley." (March 2, 1912) 366.

Pomona members Willis Myers and Prof. Pyrl O. Gates help establish the church in Brawley.

"Annual Reports." (February 1, 1913) 186.

Membership and offering figures for 1911.

Abberley, R. W. "Abberley at Pomona. Calif." (June 7, 1913) 942.

Same article in June 5, 1913 issue of the Christian-Evangelist.

"Annual Reports." (February 7, 1914) 232.

Membership and offering figures for 1913. W. E. Garrison called to organize Bible institute, every member canvass used for the first time.

"Annual Reports." (January 30, 1915) 594.

Membership and offering figures for 1914, plus a report of Hudson's activities.

"Is Yours an Efficient Christian Home?" (April 6, 1918) 870.

Ten standards for determining the efficiency of the Christian home are listed, based on a series of sermons by Hudson. The task of the home, church and states is one: to teach "boys and girls to become good citizens of our country ..."

"Annual Reports." (February 1, 1919) 436.

Membership and offering figures for 1918, plus account of the activities of the "Red Cross unit."

Illustration. (January 29, 1921) 1843.

Picture of the church building with the notation that the congregation sent \$,500 to aid the Long Beach church which lost its building to fire.

Hudson, C. R. "Pomona Evangelistic Congress." (March 5, 1921) 1990.

Same article in March 10, 1921 issue of the Christian-Evangelist.

"Opportunities Everywhere." (August 4, 1923) 1290.

Describes some of the work of the "Clarke Fund" in southern California.

Gerrard, A. C. "Evangelistic Rally on Pacific Coast." (December 13, 1924) 272.

Report of an independent Christian assembly.

"California Men Ordained to Ministry." (January 25, 1930) 88.
Report of the ordination of A. C. Gerrard.

"Christian Rally at Pomona." (April 16, 1932) 385.
Report on meeting at Pomona eight speakers listed.

"Golden Jubilee at First Church, Pomona, Calif." (November 11, 1933) 896.

Same article in November 16, 1933 issue of the
Christian-Evangelist.

"Fiftieth Anniversary at Pomona, Calif." (December 9, 1933)
996. (Illus. on 994)
Report of the Fiftieth Anniversary celebration.

"Another Individual Church Camp." (August 18, 1934) 570.
The church holds its fourth summer camp and Hutsler
concludes that it is more effective to have their own camp
than to send the youth to a general camp. A report of
the camp, the topics dealt with and the speakers are
given.

"A. C. Gerrard." (November 26, 1942) 1291.
Obituary.

d. The Pomona Progress Bulletin and forerunners

"Dedication of Building at Main and Center Streets." Daily
Review (June 6, 1910) 1.

"Community House Plan is Success." Progress (April 5, 1920)

"Officials Named for New Pomona Church." Progress (March
20, 1924)

"Emphasis in Wrong Place." Progress (March 24, 1924)

"Gospel Needed." Bulletin (April 1, 1924)

"Dedication Program for East Side Christian Church." Progress
(September 29, 1928)

"40th Anniversary." Progress (December 31, 1926)

"Plans for 50th Anniversary." (November 10, 1933) 2:1.

"Only 12 Pastors in 50 Years." (November 16, 1933)

"50th Anniversary Celebration." (November 18, 1933) 1:3

"50th Anniversary Celebration." (November 20, 1933) 2:1

- "Celebrate 50th Anniversary at First Christian Church."
(October 22, 1936)
- "Reception and Dedication Being Held." (June 20, 1936)
- "50th Anniversary of Dedication of First Building." (October 25,
1936)
- "Church Notes Golden Anniversary Event." (October 25, 1936)
- "J. R. Blunt to be Pastoral Visitor Here." (October 6, 1937)
- Mick, Lewis C. "Church of Christ, N. Towne Ave." (July 30,
1938)
- "First Christian Church." (October 1, 1938)
- "Reeves Resigns Pastorate; to be L.A. College President."
(April 9 1942)
- "R. J. Baumber Takes Over Ministry." (May 1, 1942)
- "Mrs. Annie P. Couzens." (April 18, 1942)
- "Rev. Donald West to Arrive Today." (August 12, 1942)
- "60th Anniversary Week to Begin Oct. 31." (October 20, 1943)
- "Homecoming Day Worship Opens Celebration." (October 28,
1943)
- "Church to Hold 'Historical Dinner.'" (November 2, 1943)
- "Booklet Tells History of First Christian Church, Historical
Dinner Held." (November 5, 1943)
- "Historical Dinner Unites Congregation." (November 6, 1943)
- "Church Raises Building Fund." (November 8, 1943)
- "Church Gets New Site, Park and Garey." (May 16, 1946)
- "Activities of Church Reviewed." (July 11, 1946)
- "Christians to License Melvin Laven." (May 17, 1947)
- "Donald West Resigns Post." (December 13, 1947)
- "Pomona Welcoming Youth Fellowship." (January 16, 1948)
- "West Concludes Ministry." (January 17, 1948)
- "A Tribute to Don West." (January 18, 1948)

- "Rev. W. John Parker New Minister." (May 18, 1948)
- "Church Breaks Ground Sunday for Building." (November 5, 1949)
- Illustration. (November 7, 1949)
- "As We See It." (November 8, 1949)
- "Church Opens Building Drive." (May 5, 1950)
- "Church Aim to Finance Building." (November 2, 1950)
- "Volunteers Step up Work on New Building." (December 19, 1950)
- "Dr. Groom Named Interim Pastor." (January 12, 1951) 2:6.
- "Church Youth's Preview Dinner Clears \$1250." (April 17, 1951)
- "Occupy Initial Unit." (May 3, 1951)
- "John W. Messer New Pastor." (August 18, 1951)
- "Building at Main and Center Sold to Faith Community Church." (April 16, 1951)
- "Church to Dedicate New Building." (November 2, 1951)
- "Harry Partin Named Associate Minister." (February 16, 1952)
- "Church Issued Permit for Second Building." (May 26, 1953)
- "Church Plans Anniversary." (October 30, 1953) 2:1.
- "Church Hails Birthday with Subscription." (November 12, 1953)
- "Dedication of Sanctuary Scheduled." (October 28, 1955)
- "Cornerstone Laid." (November 7, 1955)
- "Pryor to Cite Racial Gospel." (September 7, 1957)
- "Mark Church's 74th Birthday." (November 4, 1957) 2:1.
- "First Christian Church's Organ to be Rededicated." (December, 13, 1957) 1:8.
- "Organ History." (December 16, 1957) 1:4.
- "Christian Church Honors Youth Groups." (February 12, 1958)
- "First Christians Set Anniversary." (October 29, 1958) 4:1.

- "Diamond Jubilee Brings Recognition to Church's Devoted Women Quilters." (October 28, 1958)
- "Historical Pageant on Program." (October 31, 1958)
- "350 Attend First Christian Jubilee Dinner." (November 8, 1958) 2:2.
- "Pomonans Leave for Church's World Gathering in Scotland." (August 1, 1960) 2:3.
- "Dutch Family Says America Still 'Land of Opportunity.'" (October 15, 1960)
- "Church Plans \$200,000 Addition." (June 12, 1961) 2:1.
- "Church to Break Ground for \$233,000 Children's Unit." (June 5, 1964) 2:1.
- "Rancher Breaks Ground for Church's New Wing." (June 10, 1964) 1:8.
- "Groundbreaking Last Week." (June 15, 1964)
- "First Christian Children's Unit to be Completed During March." (January 2, 1965) 1:4.
- "New Tower, New Wing, Now New Church Chimes." (March 7, 1965) 3:5.
- "First Christian Church to Dedicate Educational Administrative Wings." (June 5, 1965) 1:3.
- "Church Offers New Counseling Service." (October 16, 1965) 1:3.
- "First Christian Church to Mark 85th Anniversary." (November 2, 1968) 2:3.
- "Two Appointed to Staff of First Christian Church." (November 9, 1974) 12.
- "Festival of Booths to be Bazaar Theme." (November 19, 1974) 23.
- "Janet Shively Named Director." (October 1, 1976) 7.
- "Church Parking Lot Hold Up." (February 10, 1977) 3.
- "Music Group Slated." (February 20, 1977) 7.
- "Annual Bazaar Set Thursday." (November 16, 1977) 58.

"Joint Rites for Yule." (December 24, 1977) 4.

"Christian Women's Fellowship Installs." (June 7, 1981) 35.

"Rev. Sly to Preach Final Sermon." (December 18, 1983) 17.

3. First Christian Church archives

Baughman, Pearl, Hazel Collins and Elizabeth Pitzer, "Abbreviated Sketch of the Church, 1942 - 1958." ca 1958.

Some historical items of the church, beginning where the 1943 history left off. Also contains a description of the Diamond Jubilee celebration from November 2-9, 1958.

"Book One: The Ministries of Rev. Tibbs, Rev. Wilson, Rev. Dowling, Rev. Lewis, Rev. Conner, Rev. Shepherd, Rev. Hart, 1883 - 1908."

This book consists primarily of the pages from the 1943 history, but does include a few other pictures of church members.

"Book Two: Ministries of Rev. Clubb, Rev. Hudson and More Early Members, 1908 - 1920."

Mostly pages from the 1943 history, pictures of ministers and various church leaders plus a couple of Bible classes. Picture of the reception for Edith Apperson and several engagement parties. Program booklet for Woman's Missionary Society for 1911-12.

"Book Three: Ministries of Rev. Buckner, Rev. Liverett, Rev. Hutslar, 1921 - 1936."

Pages from the 1943 history, newspaper articles, pictures of ministers, missionaries, classes, etc. Contains the "Woman's Department Quarterly," fall quarter, 1921, dedicated to Cynthia Pearl Maus, "Our Patron Saint." The Quarterly lists all the services and meetings of the Department from October through December.

"Book Four: Ministries of Rev. Reeves and Rev. West, 1936 - 1948."

Pages from the 1943 history, newspaper articles, pictures of ministers, classes, etc. Annual Report, 1944-45. Various bulletins, newsletters.

"Book Five: Ministries of Dr. Kellison, Rev. Parker, Rev. Groom, Dr. Jones, Rev. Messer, Dr. Kellison, 1948 - 1956."

Newspaper articles, pictures of ministers, classes, members, various bulletins, newsletters. Annual Report, 1950-51.

"Book Six: Ministry of Rev. R. Lee Pryor, 1957 - 1958."

Newspaper articles, newsletters, bulletins, various pictures,

articles on the 75th Anniversary, "Choir History" by Orpha B. McCleary, Pictures of nine students from First Christian Church at Pomona Valley Hospital, 1907-30, names of all persons at the Diamond Jubilee Anniversary.

"Book 6A: Rev. Pryor, 1959."

Newspaper articles, bulletins, newsletters, pictures—chronologically and topically arranged. "Timothies" as of October 121, 1959, obituaries, weddings.

"Book 6B: Rev. Pryor, 1960."

Newspaper articles, bulletins, newsletters, pictures—chronologically and topically arranged, obituaries and weddings.

"Book 6C: Rev. Pryor, 1961 - 1962."

Newspaper articles, bulletins, newsletters, pictures—chronologically and topically arranged, obituaries and weddings. "An Adventure in Faith," brochure on proposal for new educational wing.

Book Eight: Adult Department of the Church School."

Pictures of the following classes: Philathea (ca 1915), Women's Bible Class (ca 1912), Keystone (ca 1935) with brief history, Co-Wed (1938), Comrades (1936-42), Future Builders (1957) with brief history, Crusader (1957), Co-Builders (Comrades and Homebuilders combined, 1952-56).

"Book Nine: Youth Department, Children's Department."

Pictures of the following: Daily Vacation Church School (1956-58), Nursery, Primary, Junior departments (1958), Cradle Roll (1958), CYF (1958), Junior High (1958), newspaper articles (1958-60), and misc. pictures (1909-58).

"Chapman College."

Pictures of graduates from First Christian, beginning with Grace Pitzer Cates, class of '27 and continuing through 1958.

"Department of Public Relations."

Progress Bulletin articles, July 6, 1957 - April 10, 1958, and articles from the Unified Informer (Christian Churches in Southern California), September 57 - June 58, articles on weddings and obituaries, Cubs and Boy Scouts. Minutes from Public Relations Committee, September 26, 1957.

Fagan, Mable Clary. Oral interview conducted by Tom Devitt. n.d.

This is a manuscript of a tape which has been lost.

McCleary, Orpha B. "Choir History."

Gives the choir history up to 1958. An addendum covers 1959-60.

"Mr. Reeve's Reports."

Annual reports for 1937, 38, 39.

"Our Precious Heritage."

This is a narrated play with nine scenes describing the history of the congregation, written for the Diamond Jubilee on November 2, 1958. There are no spoken parts in the script. A list of characters and who played them is attached.

Pitzer, Mrs. Grant K. "Missionary Department of the First Christian Church, Pomona, Calif. From 1943-1953." n.d. church archives.

The title of this manuscript is misleading. It actually covers the church's entire history of mission work up to 1953. This is largely an eye-witness account and contains a wealth of material.

"A Report of the Self-Assessment Committee to the General Board."
October 6, 1983.

Compiled under the leadership of Rod Parrott with the assistance of Jean Makunga, this report gives a statistical breakdown of the congregation with comparative figures for Pomona and summarizes the results of various surveys taken of the congregation and church school classes.

"That You May Have a Share in Building Our New Church Home." ca 1945.

This brochure, prepared by the Board of Deacons, outlines the plans for a new educational unit and the remodeling of the sanctuary. Eight reasons are given for the new building. The Akron-styled sanctuary is declared awkward and impractical. Methods for financing the plan are also suggested.

"1939-43" (cover missing, prepared by Mrs. Frank Henderson)

Contains comprehensive collection of newspaper articles and adds from 1939-46; 54 pages with 15-20 articles per page. All articles are dated with month and day and pasted in approximate chronological order.

"1963."

Newspaper articles, newsletters, bulletins, all chronologically arranged, plus obituaries and weddings. No pictures other than those in newspaper articles.

"1964."

Same as above.

"1965" - "1970."

Well prepared scrapbooks, contain news articles and portions of bulletins arranged by month, membership directory, minister's letters from newsletters, obituaries and weddings.

"1971" - "1973," "1978."

Contain the complete bulletins and newsletters and various newspaper articles, arranged by month.

Black loose leaf binder.

Attendance records of Sunday service, September 1942 - June 1953, annual reports, 1942-51, 1950 constitution and by-laws.

Sunday Bulletins, July 1, 1945 -

Christian Caller, September 12, 1925 - June 17, 1926, September 6, 1945 -

Directories, 1891-92, 1911, 1921, 1943 -

4. Oral Interviews by Dan Bryant (copies of the tapes held in the church archives and Disciples of Christ Historical Society)

Bamber, Helen Waters and Art Waters. August 4, 1982.

Bamber was born in 1916 and has been a member of the congregation since 1930 with the exception of ten years (1961-71) in which she lived out of state. Waters was born in 1913 and grew up in the church with his sister but did not return to the church after college. He is currently a member of the Congregational Church in Claremont. Their father, Arthur Waters, was the nephew of George Waters, a charter member of the congregation.

Side One

00¹ Introduction

01 Mable Fagan, Grace (Pitzer) Walthy

03 Waters family, George Waters

06 Missionaries; Shelton, Mosher, Apperson, Dye

11 Cannery business, choir

18 Early memories, hitching up horses at church, Christmas caroling

22 Depression, Chapman, church camp

26 Scoville evangelistic meetings

32 Buckner, breaking off to form Church of Christ

38 Buckner dispute

43 Buckner Bible class

Side Two

00 Frank Pierce, Art's interest in singing

05 Hutslar, Reeves

08 Yerkes, Baughman, Dye, Rambo, Williams

¹Time elapsed in minutes.

- 12 Various memorable people
- 18 Conservative-liberal issues in church
- 22 Dowling
- 25 War years
- 28 Parker, Messer, move to Park
- 32 Change in Pomona, arrival of blacks, recent church life

Collins, Lotta May. August 25, 1982.

Collins was born in 1891 and became a member of the congregation in 1903. Though Mrs. Collins is in great physical condition, her memory is lacking. This interview is of limited historical value. She is the daughter of B. F. Whipp, a charter member.

Side One

- 00 Introduction
- 01 Personal background
- 04 Whipp family, Grace Walthy
- 10 Sunday School in first building, Shepherd
- 13 Looking through picture album (family pictures)
- 19 Death of husband, working in nursery, picture album continued
- 36 Williams, nursery
- 42 Mable Fagan

Side Two

- 00 Looking at recent pictures, family members
- 09 Nursery

Fagan, Mable Clary. August 6, 1982.

Fagan was born in 1890 and became a member of the congregation in 1903. She was the Financial Secretary from 1930 to 1945 and office secretary from 1938 to 1965. Her memory is limited; this interview is also of limited historical value. The interview was recorded at a private home for the elderly in Lakeport, California, with her daughter, Maureen Houston and son-in-law, Mr. Houston.

Side One

- 00 Introduction
- 01 Personal background, move to Pomona
- 07 Early memories of church, Conner, second building, G. Waters
- 12 George and Art Waters
- 16 Buckner, Hudson
- 20 Financial Secretary, office secretary
- 30 Move to Park (picture of great grandson at groundbreaking), 1883-1943 history
- 44 Second marriage
- 48 Disciples Seminary Foundation

Godfrey, Viola. August 24, 1982.

Godfrey was born in 1906 and became a member of the congregation in 1933. She was a Sunday School teacher from 1938 to 1960.

Side One

- 00 Introduction
- 01 Personal background, move to Pomona
- 05 Joining the church, Hutslar, interims, depression
- 11 Sunday School, children's church
- 16 Move to Park, curriculum, teacher training, children's day
- 20 Time commitment of teachers
- 23 Reeves
- 26 CWF, mission emphasis, war years
- 32 Influential people: J. B. Stoker, Mrs. Bently, Mrs. Grant Pitzer, Mrs. Baughman
- 35 Move to Park, disappointing results, Sly
- 40 Sly, Parker, Messer, West, Pryor

Side Two

- 00 Sharing building with Lutheran Church, ecumenical concerns

Herbert, Ray. August 4, 1982.

Herbert was born in 1907 and became a member in 1925. He was a Sunday School teacher for a number of years. He was the chairperson of the planning committee for the present building and is the current leader of the Poppy Club.

Side One

- 00 Introduction
- 01 Personal background, move to Pomona, family involvement with the Disciples of Christ
- 06 Early memories of the church, youth activities
- 09 Hutslar
- 11 Depression, Chapman, children, loan fund
- 18 Church finances in depression, wealthy families, Reeves years
- 23 Reeves and Chapman
- 26 World War II, teaching the Co-Weds, founding class for wives of service men
- 33 Interdenominational Young Married Couples Federation of Pomona, citation from coordinating council

Side Two

- 00 Move to Park, designing and building new structure
- 07 Poppy Club
- 18 Preparation for regional assembly, offices held, reorganizing board
- 22 Osborns
- 26 Missionary emphasis, School of Missions
- 30 Women and the diaconate

Sidney and Mary Hunter. August 3, 1982.

Mr. Hunter was born in 1911 and became a member in 1921. He has had a number of leadership positions in the church and continues to be very active. His wife, Mary, also a member of the church for some time, appears occasionally on the tape.

Side One

- 00 Introduction
- 01 Personal background, changes in Pomona and the church
- 05 Pre-war and post-war Pomona
- 08 Early memories of the church, Scoville evangelistic meetings, Texas oil families, dissension, Buckner, Reeves
- 13 School of Missions, Hutsler years
- 19 Liverett, citrus business, Co-weds class
- 23 Wednesday night dinners (under Reeves)
- 26 Parker, Messer, moving to Park
- 36 Involvement in Parker dispute
- 38 Pryor, filling the church

Side Two

- 00 Lack of young people in the church, comparing past to present, involvement in the community
- 08 View of the church by others
- 11 Church involvement in social and political issues (temperance), sending out missionaries
- 15 Effect of women's liberation on the church
- 20 Men's fellowships
- 25 Mrs. Hunter's view on the "takeover" by women of the church
- 30 Lack of young people, misc. talk
- 36 Building new church, Osborn

John Messer. February 4, 1983.

Messer was the minister of the church from 1951 to 1956. The sanctuary was built during his ministry in Pomona.

Side One

- 00 Introduction
- 01 Purpose of this history, personal background, churches served
- 06 Call to Pomona
- 10 Hooker Groom
- 13 Building design, controversy surrounding building and Parker, problems in construction
- 17 Problems with baptistry, controversy over baptism, eternal light, cross and candles
- 21 Condition of church on arrival
- 25 Other staff, Harry Partin, Jep Turner
- 32 Controversy with Turner
- 36 Resignation
- 42 Work in counseling after ministry in Pomona

Side Two
Inaudible

Guy Musgrove. July 30, 1982.

Musgrove was born in 1898 and became a member in the 1930's. He was instrumental in building the Park structure.

Side One

- 00 Introduction
- 01 Personal background, move to Pomona
- 05 First involvement with the church, Annie P. Couzens, Osborn
- 10 Joining the church, move to Park, building new site
- 16 Marriage to Gladys Lee, role as property chairperson in old building, rummage sales
- 20 Depression and war years
- 25 Men's fellowship
- 28 Parker, Messer, criticism of ministers from others
- 33 Pryor, Sly
- 38 Cross and Crown award

Side Two

Unintelligible due to mechanical failure

John and Janet Parker. July 15, 1983.

Mr. Parker served as the minister of the church from June, 1948 to January, 1951. Under his administration the building of the new church on Park was begun. From Pomona he went to the Highland Congregational Church near San Bernardino, where he served as the senior minister for 25 years.

Side One

- 00 Introduction
- 01 Personal background
- 04 Churches served
- 09 Reputation of Pomona First Christian, missionary appeal
- 12 Leadership of the church, Merle Graybill, building goals and resistnace
- 16 Wearing pulpit robe, reaction to cross and candles on communion table
- 20 Worship attendance, young couples, open baptism, Hollywood church with Kleihauer, Ronald Reagan, Paducah church
- 29 Resignation, change to United Church of Christ, success in San Bernardino
- 35 Conservative element in Disciples of southern California, baptism issue, differences between churches

Side Two

- 00 Marianna Kirwann (former associate at Hillside, now at San Diego University Christian Church)
- 03 Vote on resignation
- 06 Messer, Pryor
- 08 Condition of Pomona parsonage, criticism of Parkers

- 12 Conflict leading to West's departure
- 14 Style of building, changes made by Messer, Hugh Thatcher, beginning building
- 18 Verna Deane Schmid, R. J. Bamber, W. A. Hixon, group that did not want to move
- 24 Welcoming former ministers
- 28 Parkers' children, death of grandchild
- 35 Parker's gain from Pomona
- 40 Retirement

Russell and Minnie Payne. August 26, 1982.

Mr. Payne was born in 1905 and became a member in 1917. Mrs. Payne was born in 1902 and became a member in 1924. Together with Howard and Marcella Payne they formed the Comrades class under Hutslar. Mrs. Payne was the Financial Secretary for a number of years following Mable Fagan and Mr. Payne became a deacon at age 22.

Side One

- 00 Introduction
- 01 Personal background, arrival in Pomona
- 05 Memories of the church in the twenties, youth classes, Mr. Payne becomes a deacon
- 08 Forming the Comrades class, merger with the Co-Weds under Reeves
- 13 Hutslar
- 15 Reeves
- 19 West, Mrs. Payne becomes Financial Secretary, buying lot at Park
- 25 World War II, sponsoring a refugee family (van der Meijden)
- 32 Parker, Messer, "troubled times"
- 39 Pryor

Side Two

- 00 Loaning out medical equipment, service to community
- 06 CWF, involvement in mission
- 10 George Howard, Living Links

George and Margaret (Gleason) Reeves. July 20, 1982.

Mrs. Reeves was born in 1907 and became a member of the church in 1917. She met Mr. Reeves while at Chapman College. Mr. Reeves was the minister of the church from 1936 to 1942, after which he became president of Chapman. The Reeveses returned to the church in 1978.

Side One

- 00 Introduction
- 01 Mrs. Reeves' early memories, family background
- 04 Mr. Reeves' background, Chapman history
- 06 Early years of marriage, Central Christian Church in Van Nuys, San Francisquito dam disaster
- 11 Pomona scholarship fund

- 13 Missionary interests of the church, ministry to Chinese and building first building, missionaries of the church, School of Missions
- 21 Education of children, driving interest in missions
- 24 Decline after Hudson, twenties, School of Missions continued
- 30 Christian Endeavor, C. P. Maus
- 34 Staff of the church
- 38 Mr. Reeves recollection of Maus' reasons for coming to Pomona, state of the church when Reeves arrived in 1936

Side Two

- 00 Free Fresh Fish Fries, budget
- 05 Mrs. Reeves' work in the church
- 11 Moving to Chapman, Religious Artists Series, Buckner scandal, changing attitude of the church into a positive one
- 22 Planning conferences
- 28 World War II, successors
- 33 Building new church, Pryor, Sly
- 41 Return in 1978

Morgan Sly. August 16, 1983.

Sly became the minister of the congregation in 1971 and resigned at the end of 1983.

Side One

- 00 Introduction
- 01 Reasons for coming to Pomona
- 04 Parish Studics students and other students of the School of Theology at Claremont
- 09 Sly's first years in Pomona, restructure of congregation
- 14 Giving to the church
- 18 Efforts to boost membership and giving after leave of absence
- 20 Age of congregation, maintaining membership size
- 28 Financial strain of building, move to Park
- 32 Paying off debt, staff needs
- 36 Time demands on minister
- 43 Involvement in community

Side Two

- 00 Community involvement continued, use of Scout House for shelter
- 03 Use of property by community groups in Pomona
- 06 in Duncan, Oklahoma
- 15 Interest in housing projects in Duncan
- 19 Pomona Housing Corporation, Emerson Village
- 29 Shelter
- 32 Leave of absence
- 40 Miethe's resignation

Side Three

- 00 Partially unintelligible

- 02 Leave continued, resulting benefits, changes, difficulties, dealing with grief
- 16 Task of second century, response to minorities
- zz Building membership, budget, new structure

Carey and Doris (Bamber) Thomas. August 28, 1982.

The Thomases became members of the church in 1934. Mr. Thomas was born in 1904, Mrs. Thomas in 1906. They have been Sunday School teachers and have held a number of leadership positions. Mrs. Thomas is the daughter of R. J. Bamber, the associate under Don West.

Side One

- 00 Introduction
- 01 Personal background, move to Pomona
- 10 The Rev. Bamber
- 12 Early memories, Hutslar, work with the youth
- 16 Teaching Comrades class, becoming a deacon and then elder at age 35
- 20 Parker, Messer, Bamber interim, Messer's female associate
- 27 New building, division in the church over Messer, associate minister (Turner), Messer goes to East Side, Long Beach
- 34 Names of outstanding leaders
- 41 Pryor, healing divisions

Side Two

- 00 Messer quarrel, Parker's outspokenness, Sly
- 05 Community respect, integration, effect of Civil Rights on the church
- 16 Campbell, Bethany, Disciples of Christ heritage
- 25 Scoville
- 29 Retreats, seminars, spiritual growth
- 33 Mr. Thomas' near call to the ministry

Grace Pitzer Walthy. December 9, 1982.

Mrs. Walthy is the daughter of Grant and Elizabeth Pitzer, two of the early pillars of the church. Mrs. Walthy grew up in the church in the twenties and was an active choir member through the thirties.

Side One

- 00 Introduction
- 03 Personal background, Pitzer family
- 10 Pitzer College, Kenneth Pitzer (President of Stanford), Pitzer family continued
- 24 Whipp family, how parents met, George Waters cannery
- 28 Lotta May Collins, D.A.R.
- 32 Early memories of church, Grant Pitzer's role on Board, Sunday School
- 35 Elizabeth Pitzer's role in church, teaching women's Bible Class
- 39 Dowling, Annie Paul Cason and family, Mosher family

Sue West. July 15, 1983.

Sue West was the wife of Don West when he was minister of the church (1941-48). The Wests divorced a few years after leaving Pomona. Mrs. West is now retired in Pomona.

Side One

- 00 Introduction
- 01 Personal background, marriage to Don West
- 04 Call to Pomona, move to Oakland, beginning Homebuilders
- 08 Character of Pomona
- 10 Building plans, move to Park, role of minister's wife
- 14 Support for Howard (ecumenical missionary), internment of Japanese-Americans and resettlement, achievements of Don West
- 18 Volunteers, Mrs. Grant Pitzer, Virgil McPherson and others
- 21 Sixtieth Anniversary and other major events, missionary promotion
- 24 End of World War II, support for peace issues
- 29 Work with Japanese-Americans, Sugiokas
- 33 Phillips University, work in Jerusalem
- 36 Divorce, treatment by U.C.M.S.

5. Centennial questionnaire responses (church archives)

Helen Waters Bamber
 Lotta May Collins
 Maxine L. Cramer
 Mable Clary Fagan
 Viola Godfrey
 Zelma McCleary Haber
 Ray Herbert
 Sidney Hunter
 Ruth Henrietta MacMillen
 Laura Meek
 Gus S. Musgrove
 Howard & Marcelia Payne
 Russell & Minnie Payne
 Margaret Gleason Reeves
 George N. Reeves
 Gertrude Riggle
 Ruth F. Stratton
 Forest & Hazel Thomas

6. Miscellaneous

"America's Destiny Foretold in Church Pageant Tonight." newsarticle
 n.d. Historical Collection, Pomona Public Library.

Describes a pageant entitled "The Striking of America's Hour," presented by First Christian Church. "In this great pageant all the civilizations of the ages come before the Spirit of Brotherhood and her attendants, Liberty and Justice, to be

judged as to their contribution to the building of the world kingdom of universal brotherhood." Cast of characters is given.

"James Couzens." National Cyclopedia of American Biography.

30. New York: James T. White & Co., 1943

Lemmon, Clarence E. The Art of Church Management. St. Louis:

Bethany Press, 1933.

Rickett, Ruth Bates. "The Use of Tape Recordings in Teaching Local History." MA dissertation, Claremont Graduate School, 1963.

Over 100 interviews with long-time citizens of Pomona were conducted for this project. Included were First Christian Church members Ethel Dillman Guernsey, Viola Mock Joos, J. A. McArthur, J. B. Stoker, Lulu Poling Wade and Elizabeth Zilles. Of these, only McArthur talks about the church directly, though others talk about people in the church. All interviews are on seven inch reels at the Pomona Public Library. A synopsis of each interview is included in Rickett's dissertation, also available at the Pomona library. Copies of interviews of the above named persons are available on cassette tapes at the First Christian Church and Disciples of Christ Historical Society.

"The Scoville Evangelistic Party." Historical Collection, Pomona

Public Library, n.d.

Handbill for a campaign conducted by Scoville under Hutslar. Gives the topics of Scoville's addresses and names of those appearing with him.

Shelton, Orman L. The Church Functioning Effectively. St. Louis:

Christian Board of Publication, 1946.